# The LUTHERAN OUTLOOK

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Other Worlds

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VOLUME XV FEBRUARY, 1950 NUMBER 2

# Pointed Paragraphs

### WHO'S WHO

James C. Peterson is a pastor of the United Evangelical Lutheran Church located in Salt Lake City, Utah. Dr. Oscar C. Mees is a pastor of the American Lutheran Church who lives in Long Beach, California. C. A. Fritz is pastor in Waubun, Minnesota. H. Grady Davis is a professor in the theological seminary of the United Lutheran Church at Maywood, Illinois. The article by Rev. George Bubolz began last month.

### FOREIGN POLICY

Clearly the "Truman Doctrine," which was intended to influence the outcome of a civil war inside Greece, was no different than the policy of sympathetic help sought from us by the Nationalists in China in their fight against Communism.

But it is obvious that this glaring inconsistency has arisen because expediency is the basis of American policy. Being confronted by British recognition of Communist China, the United States government cannot presumably carry on an active policy of support for the Chinese Nationalists without messing up the British program of helping to preserve their property and business interests in the Far East, the selfish protection of which has swept idealism out of London's Labor government.—David Lawrence.

*The prediction that rockets may be shot to the moon by 1960 isn't as wild as it may seem at first glance. By that time one will be able to stand on top of the national debt and hit it with a rock.—Clyde Moore.*

### INFLUENCE OF THE BIBLE

Consider the influence of the Bible. First, in history. With Christ in their hearts and the Old Testament in their hands, the plain men of the early Church drove into the discard the culture of the mightiest empire the world had ever seen and started history moving in a new channel. Centuries later Luther, though a Christian and a monk, found a Latin Bible—the first Bible he had ever seen—in the library at Erfurt. When he read it, well—. One historian has said, "When Luther started studying the New Testament it made him a new man, and in consequence he made a new world."—Bible Society Record.

*Headline from the Grinnell, Iowa, Herald-Register: "Regular Weekly Bad Concert Wednesday Night."*

### COLUMBIA VALLEY AUTHORITY

The proposal is to link up all water projects under a three-member board. It would have vast and almost unreviewable powers. State authority would fade into the half light of mere advice. The authority would be fairly free of congressional scrutiny except before appropriation committees. The authority would soon be so deeply in the business of selling power that congressional appropriations would be incidental. State water laws would lose their force, and court action would be in federal, not state courts.

The Governors of the affected part of the Northwest are solidly against the plan, and already the Missouri Vally Governors are disturbed. Congressmen from the affected areas are divided on the subject.

The first decisive battle is not likely to be in Congress, but in the elections next fall. The whole subject will be the major interest then in the Northwest.—Raymond Moley.

*A distinguished visitor to a lunatic asylum went to the telephone and found difficulty in getting his connection. Exasperated, he shouted to the operator, "Look here, girl, do you know who I am?" "No," came back the reply, "but I know where you are."*

### NIEMOELLER ON GERMANY

Most Germans, says Niemoeller, would rather have their country unified under the Communists than go on living in the present divided nation.

In certain respects, however, Niemoeller's explanation of why he said what he did about German's partititon is more important than what he said. He concedes that his conclusion has been influenced by the fact that the West German federation which this country, with Britain and France, has brought into being "is today a Catholic state," with a disproportionate number of Catholics in the cabinet, and that cession of "Protestant territories east of the Oder River to a Catholic state (Poland), as well as the developments in western Germany, have considerably weakened the position of German Protestantism." "With the establishment of the western German federation," says Niemoeller, "conceived in Rome and born in Washington, Germany has lost her position as the strongest Protestant power on the Continent."—The Christian Century.

*Members of Salem Lutheran Church, near Miamisburg, Ohio, are a little chagrined at a highway sign recently erected along their property line. "Danger" is printed in huge black letters, followed just as conspicuously with "Slow Church." Pastor Raymond Albert reports that, highway signs to the contrary, his congregation is quite active.—The Lutheran.*

### A GOVERNOR ON LIQUOR

I do not drink. This is my policy because I find life filled with so many challenging tasks and demands. To meet them, I must have the full benefit of all my spiritual, mental and physical capacities at all times.

I have never found a need for the so-called "lift" of intoxicants. I need no "pick-up" to enjoy myself wholeheartedly at a social gathering. Nor do I require it to relax from strenuous duties. To me the exhilaration of outdoor life, the joy of good music, the companionship of family and friends, the comfort of religious faith provide lasting sources of happiness with which liquor does not mix.—Luther Youngdahl.

*"And has your man started work yet, Mrs. Murphy?" asked Mrs. O'Hara.*

*"Sure and he has," said Mrs. Murphy. "It's hard work and it's killing him, but thanks be it's permanent."*


## The Lutheran Outlook

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The
# LUTHERAN OUTLOOK

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## EDITORIAL

ONE OF OUR OMNISCIENT COMMENTATORS forecast the other day that by the year 2,000 interplanetary communication would be an accomplished fact. Of course it is fairly safe for anyone over forty years of age to forecast events fifty years in the future. If his prophecies do not come true he will not be around anyway to take the jeers; if they do come true he may be remembered as a man whose intelligence outran his times.

### Other Worlds

But there are other voices raised to indicate that we may have to take the possibility of life on other planets seriously in our thinking. Scientists are talking about a satellite platform to revolve around the earth at a distance of 500 miles or more out in space. They are talking about the possibility of rockets to the moon. And then there are those flying saucers.

*True* magazine for January came out with an article in which the proposition was seriously supported that the flying saucers are space ships, or mechanisms operated by space ships, from other worlds. The Army immediately issued a denial, saying that the many reports of flying disks and cigar-shaped airships are to be explained as hallucinatory glimpses of the planet Venus, or of weather balloons, or as pure hysteria. The trouble with that too easy explanation is that it does not agree with all the known facts. There have been too many of these visions of flying saucers, and too many of those who saw them were trained and experienced observers, pilots who saw the disks from the air, who chased them in fast planes and failed to catch them, who had copilots and others in the planes with them who saw the same things they saw.

But if there is something in all these reports, why would the Army try to hush the matter up? Two possible reasons suggest themselves: that the flying disks are some contraption that the Army itself is experimenting with secretly, or that the Army is afraid that if people in general knew all that the Army knows, there might be a wave of mass hysteria. The first possible reason does not seem likely; for one thing the saucers have been reported in other lands as well as here, and for another, in this stage of the cold war the possession of any mysterious secret weapon would likely be publicized, not hushed up, for the sake of the restraining effect it might have on possible enemies. Therefore the Army, which has had a "Flying Saucers Project" investigating the reports for some time, must either itself believe that there is nothing in them, or it must believe that it would be bad for the American people to think there is something in them.

To add interest to the whole affair, there was a story in the Saturday Evening Post of December 24 which explained the mysterious air visitors in this fashion: our recent activity in exploding atomic bombs had attracted the attention of intelligent beings from far out in space, and they had sent patrol ships to our planet to investigate and warn us against playing with such dangerous things. This story was pure fiction, you understand, the product of an active imagination playing with the flying saucer reports. But it was very interesting reading.

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What has all this to do with us as Christians, and why write about it in a church magazine? Because, as I said above, we cannot escape the responsibility of thinking seriously about the possibility of life on other planets. If it turned out to be a fact, what effect would that have on our Christian religion and our Christian faith?

The Christian religion is one that has been revealed here on this earth, and for the people of this earth. It includes in its essentials belief in one God, the only true God, Creator of all that exists; belief that man's sin has

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come between him and his Creator; that God's plan to redeem man from his lost estate involved His coming to earth in the person of His Son to live for us, teach us, suffer and die for us; that salvation depends on God's activity in drawing us to Him in loving, obedient faith; and that "this same Jesus" shall come again at the end of the world to judge all those who have ever lived upon earth, and to bless those who are His own with a happy and holy eternity.

You see how *this earth* figures in this faith. It was on this earth that a special act of creation produced a race of intelligent beings made in the image of God. It was to this earth a Savior came, and here the angels sang Glory to God over Bethlehem. It is to this earth the Judge will come, "and all the holy angels with Him."

If, however, there are intelligent beings elsewhere in the universe, we shall have to expand our mental horizons to include them. For the God whom we worship is the God of all creation. It is a *universe* in which we find ourselves and not the product of many forces and sources. The God who made our solar system is the Creator of the starry host. Man's concept of God has grown through various stages. There was a time when Jehovah was regarded as the tribal god of the Hebrews and the regional god of Palestine. But He demonstrated in various ways that He alone is God. His servant Moses confounds the wizards of Egypt and God delivers His people from the taskmaster. Baal cannot bring fire down from heaven and Dagon falls from his pedestal. Naaman the Syrian and Nebuchadnezzar the Babylonian acknowledge the God of the Hebrews.

In the New Testament another step forward is taken. The philosophers of Greece had come to the conclusion that there must be one God, not many. But who is He, and how can man know Him? Then Paul steps in, and all the Christian missionaries, declaring, "Him whom ye ignorantly worship declare we unto you." "We have a more sure word of prophecy." Ever since then the God of the Hebrews, who revealed Himself in Jesus Christ, has been recognized by Christians as the God of all nations, and they have known it was their duty to proclaim Him to the ends of the earth.

Still another stage the mind of man had to reach. (It is not God who grows, but our comprehension of Him.) Men were still thinking of their earth as the center of the universe, and looked upon the sun and stars as adjuncts of the earth. Gradually, and against great opposition on the part of the Church, the idea prevailed that the earth is merely one of the smaller planets in the system of the sun, and that there are millions of such suns in the universe. The concept of the wisdom and power of God grew accordingly. But still we did not know of any other inhabitants of the universe; we did not even know—and do not know now—whether there are inhabitable planets attached as satellites to any of the millions of suns.

It may be that now we are on the verge of another widening of our mental horizons. I am not saying that we have had any visitors from outer space or that the conclusions reached by the writer in *True* magazine are correct. I am merely saying that *if* there should prove to be other intelligent beings besides ourselves in this universe, our philosophy will have to include them, too. For our God is also the God of those far spaces.

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Some questions immediately occur to the Christian mind at the thought of other intelligent creatures of God. Were they, too, made in the likeness of God? And if so, did they keep their first estate, or fall from it as did man? Development of man's knowledge has taken place here on earth. In the case of those other intelligent ones, has their development of science outstripped ours, or does it lag behind? Other things we would like to know, too, as for instance, what they look like and whether their standards of beauty are similar to ours (whether there is an absolute standard of beauty in the universe. Jesus is still described as "One like unto the Son of man" when He comes to judge the world).

But those things can wait (supposing that there *are* other intelligent creatures besides ourselves). The real question immediately before us in the event of such a discovery is, What does that do to our Christian faith here on earth? The answer is, Not a thing. It may give us new insights into certain aspects of thought, but it will not make untrue what is true for us now, or change the will of God for us.

For the God of the Christian is a God of perfect wisdom and truth and love. He may have other creatures, and He may have revealed Himself to them; but that does not in any way change His relationship to us or alter the truth of His self-revelation to us. For us sinners here on earth the way of salvation is as He has revealed it. We know it only by faith, and by faith we are drawn to Him as our Father and Friend. Faith will be content to leave all these other questions to be answered in His good time and in His way. And faith will not be disturbed or grow panicky if mysterious visitors from outer space prowl our atmosphere. A little girl riding on a train was asked if she was not afraid. "Oh, no," she said, "my father is the engineer!" Our Father is the Engineer. "Am I a God at hand, saith the Lord, and not a God afar off? Do not I fill heaven and earth? saith the Lord." Our times are in His hands.

## Mercy Death Again

THE NEWSPAPERS have been full of the case of Dr. Hermann N. Sander of Manchester, New Hampshire. Dr. Sander, by his own written report of the case, injected air into the veins of his patient, a 59-year-old woman who was dying of cancer, and so brought about her death. So the whole question of euthanasia or so-called "mercy killings" comes up again. Are such killings justifiable?

The case is complicated this time by the degree of sympathy evoked for the doctor. It is an ideal situation from the standpoint of those who favor euthanasia. The

patient was one who was hopelessly ill of a disease that causes excruciating pain. And the doctor is a man who is highly thought of in his community. One local minister says, "The sentiment here, as apparently it is everywhere else, is for Dr. Sander. I know in my heart and all the people know that he is a good man and that he did what he thought was right. There isn't a moral issue here at all."

Another local minister (both of the ministers are Congregationalists) says, "If this man is guilty, then I am guilty, for I have prayed for those who have suffered hopelessly—prayed that they be eased into the experience of death. If this man is felonious, then so am I, for I have desired the time of suffering to be short, and I have wanted natural and unaided courses to bring relief in death."

Please notice that last clause: "I have wanted natural and unaided courses to bring relief in death." It seems to me that there is a great difference between hoping and even praying that "natural and unaided" causes may bring about the death of a pain-racked sufferer, and taking steps to bring about that death oneself. In the one case we would presumably pray, as Christians should always pray, "if it be Thy will." In other words, we would still let God be God. But in the other case we presume to take God's place ourselves. That we have no right to do.

Contrary to the opinion of the first minister quoted above, I would say that there certainly is a moral issue here. There is a double moral issue. Part of it may be stated thus: Does any individual have the right to take the law into his own hands? And the other part is this: Does any man or group of men have the right to abrogate the moral law of God which says, "Thou shalt not kill"?

As to the first moral issue, we have always held that a civilized society must be a society based on law. When anyone or any group of persons (a lawless mob) takes the law into its own hands and kills a man, even if that man is a confessed criminal, we have held that mob killing to be murder, and the disregard of law thus shown to be anarchy. If we were to permit individuals to decide for themselves when they would act as judge, jury and executioner, even under what we recognized as extenuating circumstances, we would have taken the first step toward the destruction of the whole fabric of law.

The second moral issue is even greater. If the law of God is negligible under certain circumstances to be determined by individuals, what would hinder a man from taking his own life when despondent or worried? Would that be a noble act, too, or are physicians alone capable of performing noble acts? And if physicians were given the right to take life under certain circumstances, who would guarantee that physicians would not occasionally lend their authority for criminal purposes? How many a murder would be disguised under the pretext that the patient was going to die anyway, and the physician merely made death quick and easy for him! No, the law of God cannot be tampered with without dire results.

About the same time that the Sander case was attracting attention, Bishop Barnes of Birmingham, England, came out in favor of euthanasia for defective infants and the sterilization of "unfit" adults. This is the same Bishop Barnes of whom both the Archbishop of Canterbury and the Archbishop of York have said that if a man believes as he does, the honorable thing for him to do would be to get out of the Church. *The Living Church,* Episcopal publication, thinks Bishop Barnes should be tried for heresy. The *Wall Street Journal,* in an article headed "Are There Too Many People?" had the following to say in reply to the suggestions of the Bishop of Birmingham:

> And so it turns out that those who began to preach in the name of Him who healed the sick and gave hope to the humble find themselves saying to the sick and the humble: "Get out of our way because you are a nuisance." . . . They want to do great good, these welfare staters. They construct devices to give men more bread, better clothing and better shelter. And if men do not seize eagerly on these benefits, let them be thrust upon them. But then occurs the problem that so bothers the Bishop of Birmingham; there are those unworthy of the benefits. In some way these must be eliminated. So what began as a crusade for more rights and better rights ends up with a denial of the most fundamental right—the very right to life itself.

## Rome Is for Reunion

IN HIS CHRISTMAS MESSAGE on the eve of the Catholic Holy Year, Pope Pius XII invited us back into his fold. That part of the message follows:

> "May this jubilee mark the return of all humanity to God. Beginning today, we direct to the whole world our plea that all men, and each one in particular, from every land and every shore, may accomplish the desired great return with all the sovereign urgency demanded by these extraordinary times. Our invitation is meant to be, above all, that of a father who loves, toils, suffers, prays and hopes for the good and happiness of all his children, at least by right and divine purpose, even those who have abandoned us, who have injured us, who have made, and still make us, suffer."

Notice that he considers us still "his children, at least by right and divine purpose." When these words were published, there was immediate Protestant response. President Behnken of the Missouri Synod issued a statement in which he said: "We Lutherans recognize only one Mediator between God and men—the man Christ Jesus. For us, therefore, there can be no return to a Church which claims to take the place of Christ, and whose leader claims to be the Vicar of Christ. It saddens us that the Roman Church has maintained and even augmented the abuses of Christ's teaching which forced Martin Luther to protest in his day, and force us to protest in ours." In Pittsburgh a group of twenty-nine Presbyterian, Methodist, Evangelical United Brethren, Protestant Episcopal, Baptist and Lutheran clergymen signed a joint reply to the Pope's invitation. They said in part:

> "Protestants pray and work for the unity of all Christians. But they want freedom of worship, free-

dom for both Church and State. They will not permit control of the Church by the State or the control of the State by the Church. . . . With the Roman Church we have much in common. We hold to the Holy Scriptures as the Word of God, to the Ecumenical Creeds, to the absolute sovereignty of God revealed in Jesus Christ, to the Holy Catholic Church of which the Protestant Church is a part and of which Jesus Christ is the One and Only Head and Savior. We continue to pray for the time when all Christians will lay aside pride and pomp and worldly display, and in humility and reverence bring their devotion to Him who alone is Savior and Lord."

That is a good statement, calm, restrained, and factual. (I would like to point out in passing for the benefit of our Lutheran readers that this statement by representatives of a number of denominations includes the words, "We hold to the Holy Scriptures as the Word of God." Taken at is face value, as we must take it in Christian charity, that sentence expresses the position I have been trying to maintain for the Lutheran Church—we hold to the Scriptures as the Word of God.) We can rejoice in the clear testimony given here on Protestant insistence on freedom of worship (which is contrary to the Roman position); in the assertion that Protestantism is a part of the Holy Catholic Church (which Rome can never admit); and in the acceptance of Christ as the only Savior, Lord and Head of the Church, before whom Christians should "lay aside pride and pomp and worldly display" (which Rome does not do).

But Rome is still intent on bringing us back, as can be seen by other signs as well as by the Pope's message. In a letter urging observance of the Church Unity Octave, Jan. 18-25, Archbishop O'Boyle of Washington recommended prayers and works of charity "to the end that sincere and fervent followers of our Lord may find their way back to that abode of peace and strength which is to be found only in the universal unity of the true fold of Jesus Christ." Here are "intentions" Catholics everywhere were to pray for during the eight days: Jan. 18, Return of the "other sheep" to the fold of Christ; Jan. 19, Return of the Oriental Christians; Jan. 20, Submission of the Anglicans; Jan. 21, That the Lutherans and other Protestants of continental Europe may find their way back to the Holy Church; Jan. 22, That the Christians in America may become one in union with the Chair of St. Peter; Jan. 23, Return to the sacraments of lapsed Catholics; Jan. 24, Conversion of the Jews; Jan. 25, The missionary conquest of the world for Christ.

The Roman Catholic weekly, *America,* also expressed some wish-thinking along that line. In an editorial on the Conference on Church Union organized by Protestant churchmen at Greenwich, Connecticut, recently, *America* said that Protestant union "is facilitated because the Protestant churches are progressively abandoning the historical theological tenets which have for centuries divided them." The editorial added the thought that if devout Protestants felt thus betrayed, their "search for stability and devotion to principle" might see them turn to "the Christ-given unity of His one true Church" —the Roman Catholic Church, of course.

It will not take place—this general return to Rome that the Catholic hierarchy so longs for. There are many reasons why it will not happen. Rome is too burdened with false doctrines of her own invention contrary to the Scriptures, and those who "hold to the Scriptures as the Word of God" will insist on standing fast in the liberty wherewith Christ has made us free. Rome's system and methods are feudal and medieval in operation, and in these days of strenuous warfare against totalitarianism men are not going to submit to any absolute authority this side of heaven. Rome has kept her people in ignorance and superstition where she has had the power, and people are too intelligent (where Protestantism has exerted its influence) to be taken in by a mere show of pomp and pageantry.

Here is one example of what I mean. Father Vincent J. Flynn was president last year of the Association of American Colleges. On retiring at the end of his term, he congratulated the Association on having been broad-minded enough to elect a Catholic priest as president. He said, "I believe that most of the Protestants I know have no desire to curb my freedom of worship. And I trust that most of the Catholics I know are equally fair."

There you have two sentences side by side. The first one is true, and he knows that it is true, because Protestants believe in freedom of worship. The second sentence is not true, and he should know that it is not true, because the official position of the Catholic Church denies freedom of worship. A Catholic college president is surely acquainted with the official position of his Church. Why say that second esntence then, that Catholics are "equally fair" in not desiring to curb freedom of worship? Is it to disarm our suspicions and throw us off the track?

Here is the proof that what I have said about the Catholic position is true. It is a statement from *Civilta Cattolica,* Jesuit organ in Rome, as translated in the *Converted Catholic Magazine:*

"The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a State where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence, without opportunity to spread their beliefs. . . .

"In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis which remains the most imperative of her laws, but merely adapts herself. . . . Hence arises the great scandal among Protestants. . . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim . . . that error can have the same rights as truth . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

## Christian Leadership

THE INTERSEMINARY CONFERENCE, which met this time at Augustana College and Seminary in Rock Island, Illinois, heard addresses by a number of illustrious men. One of them was Mr. Henry Luce, publisher of *Life, Time,* and *Fortune* magazines. Mr. Luce is the son of missionary parents, and is a member of Madison Avenue Presbyterian Church in New York City. The burden of his address was that the first responsibility for Christian world leadership rests with America today. Here are some of the things he said:

"In view of the fact that America has come to a time of obligation of great leadership in the world, we face the problem of giving Christian leadership to American leadership. . . . Within the next twenty years one of two things will happen in education. Either Christian-minded parents will withdraw their children from secularized public schools, or the classrooms will have to give some form of Christian nurture."

I approve Mr. Luce's statements about the necessity of Christian education and of Christian leadership. But I am a little confused by the fact that his example does not give a good illustration of his words. Somewhere I read that the income of *Life, Time,* and *Fortune* magazines last year from liquor advertisements was $12,000,000. Is this the kind of Christian leadership that a prominent Christian layman should give America? And alongside of the Christian nurture that our children should be given in the schools, should they absorb from the magazines which Mr. Luce sends into their homes the idea that "men of distinction" and cultured people generally are the ones who support the liquor business which supports Mr. Luce?

# The Holy Scripture

James C. Peterson

ONE OF THE GREATEST NEEDS of our day is a renewed appreciation of the true nature of the Holy Scripture and consequently increased emphasis on bringing the Bible into use by more and more people. The scope of this paper is directed toward our common purpose of instilling confidence in the minds of our students and other lay people relative to divine authorship and authority of the Written Word. It is not that the Bible needs our defense, neither does the Person of Jesus Christ stand or fall with our testimony, but the witness of the children of God may certainly be a drawing power inviting others to come and read and see for themselves.

### I. THE TRUE NATURE OF THE HOLY SCRIPTURE

*The Bible is God's revelation* of Himself to men in a special and unique way, and it is our conviction that along with revealing Himself in Holy Scripture He also reveals the facts and truths which men need to know for their spiritual and temporal welfare. We believe that the Law and the Gospel are not merely incidental to His divine Being, but do proceed from His very nature of justice and love. From this central and basic point we believe all parts of the Bible are to be considered and regarded as God's Word.

*The Bible itself claims to be the Word of God* by special divine revelation. Concerning this, Paul has these pertinent expressions: "Which things we also speak, not in words which man's wisdom teacheth, but which the "Holy Ghost teacheth"—"When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God"—"All scripture is given by God." Note also this from Peter: "what manner of time the Spirit of Christ which was in them (i.e. the prophets) did signify"—"For the prophecy came not in time of old by the will of man: but holy men spake as they were moved by the Holy Ghost." Numerous such claims by Scripture itself could be quoted from words of Jesus and the New Testament writers.

*The human element in Holy Scripture* is evident and recognized by conservative scholars. The Lord used a great variety of writers and conveyed His truth to the world through different men who beheld events and truths from different angles. The fact that the Bible contains numerous variations of words and expressions has not seriously disturbed God's people nor weakened their reliance on Scripture; the variations are not a modern discovery. Neither are Christian laymen adverse to the reverent and scholarly textual study and comparison of old and newly found manuscripts constantly going on. The Christian Church is fortunate to have some able and trustworthy scholars to specialize in these studies, and, of course, well educated pastors are prepared to help and lead their people in the study of God's Word. The Lord will grant both our professors and pastors grace and wisdom to guard our people against the deadening influence of immature statements made by some modern leaders. No man who loves his Lord and his Bible need be much concerned by hearing a modern critic whisper with naive pity, "It may become a painful experience for conservatives to adjust themselves to our modern findings and learn the content of the Bible was not given by dictation or mechanical inspiration and

that the Hebrew vowel points may not have been in the original manuscripts." Though holding no such mechanistic theories, we may still rightly, as did our fathers, face men of the world and proclaim to them out of the very words of the Bible—"Thus saith the Lord!" Yes, and the definitely worded promises and prophecies of Scripture are still unfailing treasures for the children of God. Even the newly discovered divergent copy of Isaiah need not lead any Bible student to the conclusion that "we can no longer, in the twentieth century, rely on the fulfilment of prophecy." Our knowledge of many spiritual analogies of Biblical history saves us from that conclusion. The suddenness with which some "critics" pronounce the "revolutionary effect" of their conclusions does not evidence the calm judgment of thorough scholarship. The divine author of Scripture has plainly taken the varied human agencies into His possession and has kept the Bible from becoming a mere human record of men's thoughts about God, or even of God's dealings with men.

*The divine element of Scripture* is dominant. Not that the Bible possesses "magic" power. The Word has influence and power over men's hearts as we humbly pray for the Holy Spirit who through the enlightenment of the Word can bring men to sense the seriousness of sin and the wonder of divine love and grace in Christ. There is thus a distinct difference between the faithful preaching of God's Word and delivering a social-political speech from the pulpit. Indeed, the Lord does have devious ways and means of touching men's lives. But He has chosen specifically to convert men through His Word which Paul declares to be "a power of salvation to every one that believeth." In the most glorious sense the New Testament is the "Shekinah" through which God in Christ reveals Himself to men's souls. Only God Himself has the full record of men and women who through the ages have sat down prayerfully with their Bible and have experienced the divine dynamic of comfort and strength to serve their Master. It is so unfortunate that the modern advocates of the "dynamic" fall into the old grooves of the "Heavenly Prophets" and all too freely declare the written Word to be "dead." The Holy Scripture is not only given by God, but in a special way He gives Himself through it. The divine element in the Bible is in the deepest sense God Himself.

*A propositional, positive content* of divine truth is given through the Holy Scripture. It is that truth which proceeds from God and enlightens and draws men back to God. It is the ever-living truth and may also be called the content of our Christian faith. It is the truth of God's own declarations about sin, judgment, grace, holiness, faith, the Christian hope, and the whole revealed range of the thoughts which God thinks toward men. Some modern scholars—even some who would not be classed as "liberals"—all too freely ignore the reality or importance of the content of Biblical faith. While differing in some respects, Gustave Aulen of Sweden and men of England such as Alan Richardson go pretty far in minimizing Biblical content of faith, Aulen putting all stress on divine relationship and the Englishman stressing divine revelation in historical events. Men of this class make much out of setting up "Biblicist" straw men and liquidating same. We thoroughly appreciate their emphasis on divine relationship and "God in events." But we see no reason for separating from God any of the content of divine truth which proceeds from Him. For it is both a light to guide us and a blessed bread of life from heaven to live by. God's objective truth is inseparable from the soul's subjective experience of personal communion with our God and Saviour. Nor is it difficult to observe how closely the two move together throughout the entire Bible.

## II. THE PLACE OF THE BIBLE AMONG US

*A wholesome reverence for the Bible* has characterized God's people throughout the ages and should be nurtured among our young people today. We do not believe there is any dangerous tendency toward superstitious awe for the Bible or to look upon it as a "Paper Pope" as charged by some. Our task is rather to engender in the hearts of young and old the sacred attitude which is conducive to hearing the voice of God. The Lord's caution to Moses at the burning bush may well apply to our generation relative to the Bible—"put off thy shoes from thy feet, for the place whereon thou standest is holy ground." It should not be felt unimportant to suggest here that parents ought to save money from purchase of luxuries and invest in a substantially bound copy of the Holy Bible for their young people—a Bible with good paper and with good book type, no smaller than eight point leaded. This will not cause them to "worship a Book," but may be a pleasant inducement to "take and read." Above all, our young people should be led to approach the Bible in the attitude of prayer—prayer for the warmth and enlightenment of the Holy Spirit.

*The question of who shall interpret the Bible* should not be any great problem for Protestant Christians. Dr. Steele, President of Westminster College, in a recent paper to the Salt Lake Protestant higher study group gave an excellent presentation of the Reformation principle of the liberty of the individual and his right to interpret Scripture as guided by the Spirit without being bound by the authority of the church. Alan Richardson of England takes the view that it is the church as a group which must interpret Scripture. The former is undoubtedly correct with the understanding that the individual will by the very nature of things seek fellowship in the Word with other believers and give honest consideration to the testimony they make of the truth which they have found. The creeds of the church are not held for the purpose of forcing any individual to come inside their verbal ramifications. Protestant creeds are rather a joint testimony of the truth as we see it in Holy Scripture. An individual joins the group voluntarily as his conscience and inner conviction tells him:—That's where I belong. If later he ceases to believe the essentials of this, he may conscientiously and honestly feel he ought to withdraw

from the group. This would apply particularly if he is a teacher or a pastor. Individual liberty is the Protestant principle, but it is natural that liberty should not be isolated from responsibility. Richardson's view that the church must be the interpreter of Scripture might easily lead to the practice of the Roman church setting ecclesiastical authority above the authority of the Word of God. Let us remember that Bible teachers among us ought to be spiritually helpful rather than personally authoritative in attitude to their flock.

*Many students and young people are ready and willing to receive guidance in the Scriptures.* Sanctified reasoning is not to be ruled out. But neither philosophy nor science can answer the heart's deepest questions and yearnings. Teachers have a great opportunity, but some of them are shamefully inadequate. Someone asks a college professor the old question, "What is truth?" and the answer comes—"It is a constant evasive dynamic involvement." Again the question is put to the professor—"But isn't there a basic nucleus of truth which is always true and on which men can rely?" As the answer to this came—"No, I don't know of any truth." The student was fully justified in thinking, "Art thou a teacher in Christian America and knowest not these things?" Indeed, truth is not "static" in the twisted sense of getting nowhere, and it is dynamic all right, but it is not forever evasive. In Jesus' prayer to the Father He says with confidence—"Thy word is truth." Of course it is true that a teacher cannot "believe for his student or dictate faith into the student's heart." But such expressions by unprincipled modern leaders constitute a distortion of the relationship between persons. Oh, for teachers of religion whose personal conviction commends itself with profound persuasion in class room and pulpit! If it is of God there is no danger in it, and if our guidance is not of God, we had better step back promptly.

*The Bible is a unique Book and should be considered the completion of revelation in the specific sense.* Experiences of the Christian Church in post-Biblical times are not to be considered a continuation of Biblical revelation, but rather a spiritual development on the basis of the truth already revealed. 'Tis like the sun in the solar system causing constantly new development and growth on earth—not static, not dead, not out of date, but being an inexhaustible and never failing fountain of life and power; man cannot fully explain the sun rays, but he can't live without them. No one will deny the fact of general revelation. The Bible itself speaks of it. Nor do we deny the presence of God in His Church, or in the lives of individuals. But if we follow those who make no distinction between the Bible and subsequent Christian experience with God, we shall soon take an attitude toward the Bible which will impoverish our spiritual life and experience. Here again our testimony concerning Scripture can be a precious encouragement for the youth of our land, and encouragement to "take and read."

*The use of the Bible needs to be greatly increased among us.* First of all, every minister of the Gospel needs to use it for his own life. Every pastor and every University professor who is a leader of American youth ought to be like a true margaritarius seeking and beholding the margaritaceous effulgence of the Pearl of Great Price and be ever engaged in helping others to the same experience. Every individual in our schools and parishes ought to be tactfully and kindly led to read the Bible with pleasure and profit. In Finland, the deacons' constant, sacred duty is to go from home to home encouraging parents to use the Bible in daily devotion. What about the homes in our parishes? Do our deacons know whether the Bible has a good place in our families? Do our pastors and teachers know? And what are we doing about it? And what about our organizations of young people, men and women? What are our people feeding their souls to live by? The spiritual diet will determine the spiritual health or illness of our nation in the long run.

*The content of the Bible has practical application* to every age, and not least to the very days in which we now live. First of all there is revealed to every soul the salvation and victory in Christ. Moreover, the standard of moral ethics is progressively set forth in the Old Testament and culminates in the New in the perfect life of our Saviour and imperfectly, yet marvelously, in the lives of His disciples along with many precious words of life and encouragement. Let a middle states University professor declare to his students—"There's no permanent yardstick for moral ethics." We believe that Christ's standard of being pure in heart stands as a challenge to the youth of every age. Yes, and the prophets' judgment upon those who "grind the faces of the poor" will stand as a warning to slavemasters of all centuries. Moreover, the assurance, the comfort and hope of Biblical promises may be received by broken and contrite hearts today as well as in the days of David, Isaiah, Jeremiah, Peter, Paul and John.

*Let us then, brethren,* go forth to *instill confidence* in the minds of our students and lay folk relative to Holy Scripture as God's Word. It may at times be our duty to apply ourselves to the study of textual criticism as the leaders of the church have always done. But no matter how much we study and discover variations in texts and authors we shall still be able to say to our lay people—"Men, Women and Children—Here is the Bible. Read it. We believe you will find our testimony to be right as we say to you we believe *it is the Word of God.*" Although we declare this with reference to the original texts, it is our honest conviction as students that your English Bible, as says the grand American Lutheran Church to her people—"is *substantially* identical with the original." You will have no doubt about this as you read the Bible prayerfully and sense deeply that it is the Only God of the ages who through its pages speaks to your soul.

# The Millennium

C. A. Fritz

THE HOLY SPIRIT is Heaven's Commissioner of Education among men. In John 16:13-15 we have His authorization stated by Jesus: "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew it unto you."

No interpretation of Scripture is sound and true that is not guided by the Holy Spirit. That is why Jesus reiterates this statement in each of the seven letters (Rev. 2 and 3): "He that hath an ear let him hear what the Spirit saith to the churches."

The doctrine of the Millennium, based on Rev. 20:1-6, is this: Christ will return at a certain time in visible form to bind Satan and together with the saints rule over all the earth for 1,000 years. This doctrine is the result of a literal interpretation of these verses.

Even though this teaching were not contrary to the teachings of Scripture, it would be strange that a doctrine should have as its *sedes doctrinae* (seat of doctrine), the third from the last chapter in the Bible. We would be justified in saying that the Holy Spirit was lacking in good sense when He so inspired His writers.

Perhaps we shall find on close observation, following the Spirit's guidance through the fundamental teachings of the New Testament, that in this chapter we have to do some "stripping" before we can get at the "ore," as they do on the Iron Range in Northern Minnesota. Though there be signs of ore in the surface you have to dig down quite deep before you find the large deposits of "pay ore." The "pay ore" in this case would be the "instruction in righteousness that the man of God may be complete, thoroughly furnished unto good works" (II Tim. 3:16), that we should get from a correct interpretation of these verses. If our Bible study fails to yield such results for our trusting and child-like hearts then we have been misinformed.

Our hearts are shocked at such a crass thought inserted here. For in chapter 19 we have been told that Christ has won His victory. And chapters 21 and 22 go on to tell of the glories of the new earth where only the righteous shall dwell. Throughout the Bible we have learned to know Christ's Kingdom as a spiritual kingdom. Why should the Spirit of Christ here, where we are on the very mountain top of His final successful overthrow of His enemies, tell us of a world kingdom for Him to struggle with, especially since we have already been told in 11:15 that the kingdom of this world is become the Kingdom of our Lord, Jesus Christ?

Surely no one can find any practical value in the thought of a personal rule of Christ on earth at some remote time in the future. It is now, at this very moment, that my heart wants to be comforted and strengthened against evil. That this teaching is harmful is shown by the fact that there are those who say out of an impenitent heart: "When the Millennium comes, then we'll change."

What, then, does the Spirit have to say to the churches, in these verses?

I—Pointing to Jesus the Spirit describes Him as an angel (see Exod. 23:20,23; Joshua 5:13-15) with a key and a great chain in His hand. These are signs of His authority and power. In Gen. 3:15 we read: "The seed of the woman shall bruise thy head." And in Hebr. 2:14 "Forasmuch as the children were partakers of flesh and blood, so he also likewise partook of the same that through death He might *destroy* him that had the power of death, i.e. the devil." This is the history back of the expression, "bound" in v. 3. This is what Jesus had in mind when He said to the disciples the night in which He was betrayed: "Be of good cheer, I have overcome the world."

II—But here we may well ask: How can this be reconciled with the idea expressed by Peter: "The devil as a roaring lion goeth about seeking whom he may devour" (I Peter 5:8)? In view of this condition, how can he be said to be bound? Peter hastens to answer that in his next statement: "But the GOD OF ALL GRACE who hath called us unto His eternal glory by Christ Jesus after that ye have suffered a little while, shall himself perfect, establish, and strengthen you. To Him be glory and dominion for ever and ever. Amen." Jesus declares (John 10:28) "No one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one." In Rev. 12:11 John says: "They overcame him (Satan) by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto death." In Isa. 11:19, "They shall not hurt nor destroy in all my holy mountain," and in Isa. 2:3 "mountain" is a designation of the church "the house of God." And if prayer may be said to be a placing of ourselves in the stream of His grace and truth "which shall be in Him as a well of water springing up into everlasting life" (John 4:14) then we can well understand that he who in prayer holds fast to "the faith once delivered to the saints" (Jude 3) shall certainly "hold the victory" as Luther says (6th Petition). Notice the promise Jesus gives at the end of each of the seven letters in Rev. 2 and 3 of victory to him who conquers. All this implies what Paul says in his swan song, II Tim 4:7 "I have fought the good fight of faith." In confidence he can look ahead to the hour of his passing: "Henceforth

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is laid up for me the crown of life," etc. And as for the angels that kept not their first estate, Jude says, "God has *reserved them in everlasting chains* under darkness unto the judgment of the great day."

III—Let us now pass on to verse 4. Who are those whom John saw sitting upon thrones? What does he mean by "judgment given unto them"? In Isa. 42:1-4 we read about the "Servant" of God that "he shall bring forth judgment to the Gentiles," in v. 3 "unto truth," and in v. 4 "He shall not fail nor be discouraged, till he have set judgment in the earth and the isles shall wait for his law." The "isles," the believers, shall become *able to "judge righteous judgment,* not according to appearance," says Jesus, John 7:24.

IV—"And I saw the souls." etc. Here the words "I saw" are inserted by the translators. They should not be there, as it makes a separate vision of those whom he calls "beheaded."

This word, "beheaded," is rather a description of those who sat on the thrones. The "and" here is *explanatory,* as in John 1:17 "Of his fullness have we all received *and that,* or, *that is,* or *namely,* grace upon grace. And in John 10:10 "I came that they may have life, *and that* abundantly." In our verse John means to say "I saw thrones and they sat on them . . . and that, or, namely, such as were beheaded for the witness of Jesus and for the word of God," *describing their character.* Here "beheaded" is usually taken, according to a misinterpretation, to mean the martyrs who had been killed for their witness of Jesus, etc. That this is not what John means can easily be seen by referring to the way he expresses himself in Rev. 6:9. When the fifth seal was opened he saw under the altar the souls of them that had been *slain.* There he uses another verb, namely, one that means to kill, to put to death, while in 20:4 he uses a word which, according to Thayer, is used nowhere else in the Bible. The noun form of the word means "axe" or "two-edged hatchet." The verb, as here in 20:4, means "to behead." Evidently John wishes to be understood differently here from what he said in 6:9. What then is meant by "beheaded"?

Let us look at some of the statements of Scripture. Jesus says: "If any man come to me and hate not his father, etc., he cannot be my disciple. Whosoever doth not bear his cross and come after me cannot be my disciple. Whosoever he be of you that forsaketh not (renounce) all that he hath, cannot be my disciple." (Luke 14:26,27,30.) Col. 1:18, "He is the head of the body, the church." And who is the church? "They that have crucified the flesh with all its passions and lusts" (Gal. 5:24). "I am crucified with Christ nevertheless I live, yet not I but Christ lives in me and the life that I live in the flesh I live by faith of Him who loved me and gave himself up for me" (Gal. 2:20). "Who is blind but my servant, or deaf as my messenger that I sent? Who is blind as he that is at peace with me, as the Lord's servant?" (Isa. 42:19). Jesus taught His disciples to pray "Thy will be done—" and in Gethsemane He set the example: "not my will but Thine be done." "Beloved, now are we the children of God; it does not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is. *And every one who thus hopes in him purifies himself as he is pure.*" "We know that He abides in us, by the Spirit which He has given us" (I John 3:2,3,24). To this end they were "baptized into His death . . . that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in the newness of life . . . knowing this that *our old man is crucified with Him,* that the body of sin might be destroyed, that so we should no longer be in bondage to sin. For he that is dead is freed from sin" (Rom. 6:3,4,6,7).

All these passages have but one meaning: the believer yields himself in body and soul, spirit and life, to Christ, determined to let Christ's will be done in all things. These passages also explain the statement "This is the first resurrection" in v. 5.

V—According to the following passages He is acknowledged as "the head." The believers form the body and Christ the head. Eph. 1:22, "Made Him *head* over all things for the benefit of the church which is His body, the fulness of Him that fills all in all." Eph. 4:15, "Speaking the truth in love, may grow up in every way into Him who is the head, into Christ." Rom. 6:11, "Consider yourselves dead to sin, but alive with God." Col. 3:3, "You died and your life is hid with Christ in God." Rev. 7:14, ". . . have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb." Rom. 8:4, "Who walk not according to the flesh, but according to the spirit."

VI—"They lived and reigned with Christ a thousand years" (Rev. 20:4). Concerning the thought of living and reigning with Christ see the following passages: Rom. 5:17, "Those who receive abundance of grace and of the gift of righteousness *reign in life* by one Jesus Christ." II Tim. 2:12, "If we endure we shall reign with Him." Rev. 5:10, "And they reign on the earth." I John 2:14, "I write unto you because . . . you *have overcome* the evil one."

From these passages we can easily discern the meaning of the expression "one thousand years" to be the period from the death of Christ up to the time of His return, when He comes with all the holy angels, and the trumpet shall sound and the dead shall rise, some to everlasting life and some to everlasting shame (Dan. 12:7).

VII—"The rest of the dead lived not again until the thousand years were finished." The word "again" is not in the original, and the word for "until" should be translated "even unto" or "up to," so that the translation should read: "The rest of the dead did not come to life even unto the time of the end of the thousand years." This refers to those who continued in the flesh as they were born of flesh (John 3:6), rejecting Christ, refusing to accept Him as their Savior from generation to generation throughout the thousand-year period of the New Testament—the period of the Kingdom of Grace. The word translated "until" is found also in 12:11. "They loved not their lives even unto death" which in the Weymouth translation reads, and rightly so, "They shrank

not even from death." The dead, therefore, are those who either had never had their names written in the Book of Life in heaven (Luke 10:20) or their names had been blotted out (Rev. 3:5), and the final outcome of this condition, as stated in v. 15 is, "This is the second death, the lake of fire; and if anyone's name was not found written in the book of life, he was thrown into the lake of fire." This is in keeping with Christ's story of Dives and Lazarus (Luke 16:19-31).

VIII—What the apostle Paul writes in Phil. 3 of his own experience is a perfect example of what is described by John in Rev. 20. Verses 1-17 of the former corresponds to verses 1-6 in the latter, leaving out the statements regarding "the dead." Verses 18 and 19 corresponding to 8-15.

Paul has declared his former glory as he considered his life to be as a Pharisee. All has been cast away as something worse than nothing, because it was a hindrance to faith. Now he has come to realize that knowing Christ Jesus, his Lord, is the most practical knowledge a man can have since he thereby can be certain of the righteousness that is acceptable to God, Christ's righteousness, made available by the sufferings, death and resurrection of Jesus. But the more he thinks about this way of suffering that Jesus went through, the more he realizes how deep and profound it is. In many places he calls it a mystery (see Eph. 3:4; 5:32; 6:19; Col. 1:26; 4:3; I Tim. 3:9,16), not because of its uncertainty but because of its divine depth of meaning. He is asking, seeking, and knocking at the door of God to learn that he may know what power is in store for him in being united with Christ in His resurrection (this refers to "the first resurrection" Rev. 20:6), and thereby appreciate more fully the sufferings of Christ, and understand that what *he* is suffering, as a servant or prisoner of the Lord, is "to fill up that which is behind of the afflictions of Christ" (Col. 1:20). The thought and prayer involved in this makes him more and more like Jesus in His death, and, if he can remain there, then he knows he will attain to the resurrection, that is *that part* of the resurrection on the last day that can properly be called a *resurrection,* namely, of those who go on *to life eternal.* That of the unbelievers is a miserable union of the body with its unrighteous soul to go into eternal suffering (Rev. 20:15). Jesus says: (John 5:29) "They shall come forth, those who have done good to the resurrection of life and those who have done evil to the resurrection of judgment."

But lest anyone would think that he claims to "have attained and is already perfect" he goes on to explain that he is continually laying aside what is past history in his life and is "straining forward to what lies ahead, *pressing on toward the goal* for the prize of the upward call of God in Christ Jesus." The word "perfect" in verse 15 is better translated "mature," and if any one has not yet reached such maturity, let him ask of God and it will be given him. "Only let us hold true to what we have attained," is his exhortation, the final consummation of such a life being described in verses 20 and 21.

What Paul in Phil. 3 summarizes of the whole of Christian teaching in *plain* language, John summarizes in Rev. 20 in *figurative* language. Thereby we see how orderly is the work of the Holy Spirit in inspiring His writers. Rev. 20 becomes a comforting picture to the sincere follower of Christ, seeing himself as a witness-bearer consecrated to the service of Christ who is his head, in whose blood he finds cleansing and power for righteous living, trusting alone in the righteousness of Christ. "Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ," and "shall be accounted worthy" to be among those who "shall reign with Him a thousand years" (Rev. 20:6). Truly he can rejoice because his "name is written in heaven" (Luke 10:20), and he is a member of the holy Christian Church, the communion of saints, who have all one Lord, one Savior and one Head. These are they who sing the song of Moses, the servant of God and the song of the Lamb, saying,

"Great and wonderful are thy works,
O Lord God the Almighty!
Just and true are thy ways,
O King of the ages!
Who shall not fear and glorify thy name, O Lord?
For thou alone art holy.
All nations shall come and worship thee,
For thy judgments have been revealed." Rev. 15:3,4

# Lutheran Aloofness and the Law of Christian Love

O. C. Mees

Rom. 13:8 *"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."*

I PONDERED LONG just how to present my convictions and admit a prayerful approach to the subject inasmuch as a superficial treatment might encourage our younger brethren to disparage the safeguards our scholarly and devout God-fearing Lutheran fathers have established to preserve the sound doctrines of God's Word upon which our Church is well founded. These fundamental doctrines are very dear to me and have guided my course throughout the 44 years of my ministry. I pray no one may justly accuse me of ever having encouraged laxity in the preservation of our precious Lutheran heritage.

Finally I concluded to give substance to what I trust may lead to profitable discussion, by risking a departure from Lutheran tradition and "Telling the story of my life" somewhat in the vein of the revivalist at the close of his meeting, but foregoing the love offering which is expected for the inspiration such a 'story telling' seeks to climax.

*Recollections of Early Youth*

I was born in Columbus, Ohio, in the second quarter of the year 1881 and my Baptism was sponsored by the Rev. Frederick Pfotenhauer who later served his 25 years as the president of the Missouri Synod. Had my birth occurred but a few months later, I would have forfeited Uncle Fritz's presence on the day of my rebirth, since, after 12 years of organic union with the Missouri Synod, the Joint Synod of Ohio and Other States went through the painful process of annulling that marriage and once more assumed its independent status and its maiden name. The cause of this separation and divorce was the Predestination question (Gnadenwahls Lehre).

This controversy, dividing the Synodical Conference and the Ohio Synod, which later by organic union with the Iowa and Buffalo Synods was merged into our beloved American Lutheran Church, endured for 66 years before a doctrinal unity was officially declared and so this obstacle for a re-marriage with Missouri was removed. That in the meantime new obstacles have arisen and persist, we all know.

Concerning these new problems, Dr. Leonard Ludwig in a recent communication to me declares, that some years ago already he had come to the conclusion that the key-problem facing the Lutheran Church of America, and tied up with this, the entire question of inter-Lutheran relationship, is the Lutheran relationship to the other Protestants.

I was destined to breathe the controversial atmosphere of these staunch contenders of the faith from infancy and in later years I often marveled at the grace of God which prevented me and my brothers from losing our love for the Lutheran faith which could so bitterly arraign members of the same family against each other in questions of doctrine. Early, in acquiring a vocabulary, I grew conversant with terms such as Calvinism, crypto-Calvinism, Zwinglianism, synergism and the phrase "intuitu fidei" etc. Not only did my sainted father wield his forceful pen in the struggle to maintain the Truth, but our home frequently became the scene of debates which lacked nothing in hysterical demonstrations, charges and counter charges in heated argumentation going on and on through the night into the wee sma' hours of the morning. Many a night, having been sent to bed, we children hung over the upstairs banister or huddled on the top steps to listen with beating hearts and often in tears, as our dad and mother and the uncles and the dignified long-bearded guests engaged in what to us appeared only a bitter quarrel over religion. They were all so deadly in earnest.

The preservation of the pure doctrine was a matter of deepest concern to these theologians and their sincerity could not be held in doubt.

You see, this controversy virtually split our family and relationship into two camps. On mother's side were the Brauers, whose name today is legion in the Missouri Synod, and the Pfotenhauers, dyed-in-the-wool Missourians, while father joined Schmidt, Stellhorn, Loy, Ernst and others in what developed into a scholarly "Wortfechterei," devoid of all milk of human kindness or Christian charity. From 1881 to the present day the struggle for the "Reine Lehre" has gone on within our Lutheran Zion, and while I still cling to the hope of eventual unification, or at least fraternal and brotherly relations in a federation of the Lutheran bodies in America, I personally have lost all zeal for continuance of doctrinal discussions to attain this goal. My hope centers in gradual union by attrition rather than by ukase. That the National Lutheran Council may be God's instrument to consolidate the Lutheran forces for service in His kingdom of grace, is my hope and prayer and the signs of such divine leadings are not wanting today.

I give this background, minimized rather than exaggerated in its intensity, because in later years these early impressions of the sacredness of every Lutheran dotting of the I and curlicues for the U (the German u)

and the sacrosanct Lutheran relationship to God, has governed my thinking and served as a deterrent on my part to give much sympathetic attention to other Christian groups while perpetuating an isolation which even today is preventing the Lutheran Church from properly amortizing the debt it owes to the world and to children of God "not of this fold."

*My Training for the Ministry*

In 1899 I graduated from Woodville Normal School and transferred to Capital University to prepare for the Lutheran ministry. I hold in highest regard my memory of the corps of teachers whose personalities no less than their profound learning and pedagogical ability contributed so much to my happiness in the ministry of the Word when difficult decisions faced me and in a changing world the application of the un-changing Gospel of Christ required personal courage, bold action and defiance of traditional attitudes.

My training in Columbus included all branches of systematic and practical theology necessary for a mature understanding of the duties of a Lutheran preacher and pastor. The study of the Holy Scriptures and the Lutheran Confessions, and the sacredness of conscientious administration of the Means of Grace to souls committed to the charge of the Lutheran pastor, was most thorough and challenging.

In the realm of comparative religions my memory fails to recall any kindly analyses of non-Lutheran groups however. Emphasis was always given to the errors and heresies and caution against any unionistic involvement with Christian denominations of other persuasions was dominant in this and other courses of my training. I never thought of cultivating a Christian love for those who were without the Lutheran fold as a requisite in my ministry, because stress was laid on the danger of associating with such and exposing one's faith to the subtle influences of heresy which might detract from the glory of Jesus Christ and undermine the unity of doctrine, our precious Lutheran heritage.

I do not say this in a spirit of criticism. It was just an accepted and unchallenged tradition in our synod. The only exception was made when by special dispensation we were allowed to listen to those of other groups who visited Columbus to set forth the evils of the secret societies. The sin of lodgery was the target of special condemnation and we were taught to keep all, who were unwilling to disassociate themselves with these Christless institutions, from membership in the congregation and to deny them Holy Communion until they had severed their lodge membership. The chief emphasis was laid on keeping the congregation "clean" which meant free from lodge brethren. The lines against misers, drunkards and gluttons were not drawn as tightly. Very little in the way of evangelism that reaches out to adults to win them for Christ and His kingdom and render them eligible for membership in the Lutheran Church was in our preparation. The growth of the Lutheran Church was looked for rather from within than by accessions from the unchurched or backsliders except from those who had backslidden from the Lutheran Church since coming to America. The diaspora spirit of the group which constitute the Lutheran Church contributed much to this isolationism which characterized so definitely our Church in those days.

*My Baltimore Pastorate, 1905 to 1912*

In May of 1905 I took the solemn vows of Ordination and was sent to Baltimore, Md., to take charge of a recently started mission in a rapidly growing suburb of the city. For 7 years I was permitted to labor here and Dr. C. G. Wolf, my successor, is still pastor of this thriving and progressive church, one of the largest in our American Lutheran Church. To my consternation I found that two-thirds of the church-council members of this mission were members of secret orders and Dr. J. E. A. Doermann, president of the Concordia District told me sympathetically, that if it should prove impossible for me to combat the lodge spirit and clean out the congregation, I could fall back on a country congregation at Rockdale, which had called me jointly with the mission and was "clean," free from the troublesome lodge question.

It was here in Hamilton, Md., that I had to engage in fierce inner struggles and spend prayerful nights to adjust myself to the difficult situation and remain true to Christ and my own conscience in my ministry. I came to the conclusion that withholding the Lord's Supper from a lodge member, actively and sincerely seeking his peace with God through Jesus Christ in the Church, was contrary to our Confessions and to Holy Writ. Conversion and sanctification are solely the work of the Holy Spirit who works through the Means of Grace and to withhold the Means of Grace from a person enmeshed in error, who needs this converting power, until he had yielded to human argument and obeyed in regulation of a Synod, was sinful and might well lead to spiritual death and the loss of a soul for which Jesus Christ shed His blood on the cross.

Though I was branded for years as a "Logenfreund" by ultraconservative brethren who suspected looseness on my part in the face of the growth of Grace mission, I never violated the spirit even if I did violate the rules pertaining to treatment of lodge members. Nor did I hide my convictions and methods of dealing with this sin but defended them at Local and Official Conferences and on the floor of Synod, where the question constantly was brought up for much heated and unprofitable discussion.

When the American Lutheran Church adopted the evangelical rather than the strict legalistic method of combatting such unholy alliances, it was a vindication of the position I felt constrained to take 30 odd years before. When brethren who hewed strictly to the line of synodical rule, boasted of how many they were keeping out of their church, I could speak of victories of the Holy Spirit which permitted me to experience lodge-members renouncing their affiliation and giving me their

official transfers to another lodge that I might burn them and so lift them out of the organization. To this day I testify against all Christless secret orders by a positive witness for Christ and know that my efforts are not in vain in the Lord.

Here in Baltimore I had my first experience in adult instruction for which I had very little preparation. My first group willing to hear what I had to say in favor of the Lutheran Church and in due time received by Baptism and Confirmation numbered 28, the largest I have ever had in my ministry and some of these are still living active members of Grace congregation.

The fact that so often people after explanation of the Sacraments declared that they always believed that though in their former denominations they had never been told nor taught to make it a part of their confession, was a revelation to me. Methodists, Baptists, United Brethren, Presbyterians, Roman Catholics and unchurched usually were quite willing to accept the simple teachings of the Gospel as set forth in our Catechism and did not feel that they had to renounce false belief since they had never harbored false doctrine to a degree necessitating public recantation. This posed a new problem for me as the form to receive converts in our official liturgy required public renunciation of all former held errors in so many words. It was only in 1923 that the Liturgy was changed and this public renunciation of error omitted. I never did use the old form which I felt was unnecessary and unkind.

During the 7 years in Baltimore I studiously avoided any danger of compromising my religious integrity, refraining from all contact with pastors of other Christian denominations and even keeping aloof from the fellow Lutherans belonging to the Maryland Synod, a General Synod body whose Lutheranism was much questioned and often made a topic of rather uncharitable discussion at our monthly local conferences. When we felt most charitably inclined we sought excuse for their un-Lutheran position in the fact that their theological training had for the most part been based on Reformed textbooks since translations of the truly Lutheran German sources were so scant and their preparation in the vernacular deprived them of this advantage.

As it was, we Joint Synod Lutherans constituted a closed corporation quite apart from all other religious influence and the Concordia District felt sufficiency in itself, a very definite isolation being its chief boast. When we younger men suggested a possible co-operation with the Maryland Synod in the field of Inner Mission or a joint Reformation celebration, the thought was soon squelched by the stronger brethren in the Conference. All this was considered normal and any deviation abnormal. Our training at the Seminary had been along lines of avoiding any chance of involvement with others which might lead to compromise and unionism. We possessed the pure doctrine and to preserve it for ourselves and our people was our unquestioned duty; to bring its impact upon others less favored, to project it into community life, to exemplify it in public demonstrations and civic affairs which might lead to entanglements, embarrassing to our positive Lutheran convictions, was too dangerous and most of us sought excuses when an invitation to appear in public events was extended to us. This attitude of our Church at the turn of the century was typical and pastors who were bold enough to defy tradition were held in suspicion and whisperings of their unionistic proclivities found circulation.

I was a loyal Joint Synod pastor and while at times there was a stirring within me, making me restive under restrictions, outside of rebellion against the lodge treatment advocated by our elders, I remained well within the shell of isolationism, the safe and sound policy. Organizing a community orchestra in which men and women of the "sects" and even a Methodist minister enrolled and played instruments, was as far as I ventured into promiscuous fellowship and since I was the director, the stigma of unionism could not be attached to such public appearance; it was not "Religionsmengerei."

*New York City, 1912 to 1926*

In November, 1912, I received a midnight visit from Dr. Soller, President of the Eastern District, which led to the acceptance of a call to the St. Petri Gemeinde in New York City. Up to this time the Lutheran Church was represented in the Metropolis by the Ministerium of New York, General Council, the Missouri Synod, the General Synod and the Scandinavians. The New York Ministerium preempted the field of German-speaking Lutheranism and had declared the St. Petri Gemeinde bankrupt, refusing to send any more trial preachers to the little group of 90 members after they had refused to choose one of the three already sent. The congregation, entirely German, had suffered reverses and stood with an uncompleted church building and some $35,000 debt in blank despair. My call to this congregation, entirely ignorant of the Joint Synod but persuaded by Dr. Soller of its sound Lutheran position, contained this unique paragraph that "I was to receive a salary of $1,000 per annum if I could raise it!"

Nor was I chosen by Dr. Soller to occupy the field because of any particular genius he had discovered in my ministry, but because I was still a single man and might eke out an existence during the adventure. He had given me his promise that, if after a year the situation still remained hopeless, he would see to it that I would be called elsewhere. My acceptance of the call was conditioned by the assurance that I might immediately make the congregation bi-lingual with no favors shown to either language.

God in His grace permitted me to spend 14 happy and fruitful years with this congregation which became the mother church of what today is an American Lutheran Church Local Conference of 10 thriving congregations.

The Ministerium of New York was a conservative Lutheran Synod, in doctrine fundamental and affiliated with the General Council, whose stalwart, forward-looking Lutheran leaders, Krauth, Spaeth, Seiss, Schmauk and others contributed so much to the preservation of the Lutheran faith in the transition period from the Old World

languages to the vernacular. It is this source chiefly responsible for the resolution passed in 1875, to wit: "The rule which according to the Word of God and the confessions of the Church is: Lutheran pulpits for Lutheran pastors only, Lutheran altars for Lutheran communicants only." (The Galesburg Rule)

The trouble with the N. Y. Ministerium was that it depended for its growth entirely on influx of German Lutheran immigrants and even supported a Seminary in Kropp, Germany, from which their pastors were drawn. These pastors were prepared for "das Ausland" in Kropp and their education was less thorough than that required for the pastoral office in Germany itself. Good enough for America! The Lutheran Church for English-speaking people was left to the General Synod pastors who for the most part were far from fundamental in both doctrine and practice.

In New York City it pleased God to use me as a pioneer for the spirit of the Joint Synod. At first my presence there was bitterly objected to both by the Ministerium and by the Missouri Synod. The General Synod pastors were less opposed and I soon won the friendship of Dr. F. H. Knubel, at that time serving a congregation not too far from my church. He invited me to play my first game of golf and presented me with a club from his collection. Refused all approaches of friendship with the conservative Lutheran brethren, I naturally sought outlets for my zeal in establishing missions in sections which seemed promising. In 1913 I began a work in "Hell's Kitchen" which did not endure. In 1914 Fordham Lutheran was begun with the aid of my St. Peter's people. I brought students from Columbus to help serve the missions begun; Dr. Ludwig, Rev. Clarence Meyer, Rev. Dagefoerde and others who have made their mark later in the history of our American Lutheran Church served under me for period of internship. Very little of Home Mission support was needed in these ventures but where it was needed, the Columbus office under Dr. Wm. Stellhorn served us without red tape to stop progress.

When our entrance into the first World War challenged our Lutheran Church with the care of the enlisted men, it was my privilege to represent the Joint Synod of Ohio in the formation of the National Lutheran Commission for Soldiers' and Sailors' Welfare and the bitterness of opposition which arose in Columbus to stop what was declared an unparalleled unionistic departure from all Joint Synod practices, constitutes an interesting chapter of synodical history in itself.

Mees, in New York, Babylon if you please, was being carried away by pressures which jeopardized the purity of both doctrine and practice and must be restrained from making agreements with these other Lutheran bodies seeking to work together in the Commission. Not only was a so-called Central Comittee formed in Columbus to limit my authority but a Church Paper Campaign in the *Lutherische Kirchenzeitung* through its editor Dr. Lenski, was waged against the unionism which in such cooperation could not be avoided.

The Joint Synod of Ohio was being watched by other conservative bodies and the entire success of the War Aid was, as it were, centered in what we would do. It was a period of most acrimonious contentions and marked a crucial time of decision for the whole Lutheran Church in the United States. Thank God that under the heroic and wise leadership of Pres. C. H. L. Schuette our cooperation in the war emergency program was established and the history of the Soldiers' and Sailors' Welfare Commission, now reposing in the archives of the National Lutheran Council, signed by myself under seal as Acting Executive Secretary of the Council ought to be edited and circulated among our people. It was the turning point in Lutheran fellowship and the unification steps toward greater Lutheran unity.

Out of the S & S Welfare Commission grew the National Lutheran Council and I still consider it one of the happiest days of my life when our Dr. C. H. L. Schuette was elected president of the Council and accepted the office. How God has blessed that organization and has placed it today into the most important place to affect Lutheran solidarity, you brethren know. That I was permitted to function for 11 years as an acting officer of the Council and serve as Commissioner to Europe in 1925 I deem a great honor and cherish as precious memories the difficult as well as the happy experiences which led to such a service.

Throughout all of these inter-Lutheran workings of the Holy Spirit the conservative principles were emphasized and brethren who had less conscientious scruples about unionism yielded to the more fundamental. The organization of the United Lutheran Church in America, in selecting Dr. Knubel as its president, was guided by God to such a choice, as this man had the gift of Christian love to guide this new large Federation of Synods away from un-Lutheran trends championed by many of the leaders whose background they had received.

During these 14 years I had but little opportunity to study and act upon principles of selective fellowship which would include preachers of other denominations into closer affiliation. However, Rev. F. H. Meyer, my brother-in-law, who had assumed the pastorate of Fordham Lutheran, and I often went to hear prominent preachers appearing in New York and found it an edifying and instructive experience. We also took occasion to visit the Interdenominational Ministerial Associations both in the Bronx and in Manhattan. We were usually the only Lutherans daring to risk our conservatism to the atmosphere of such mixed groups. Dr. G. U. Wenner, the parent of release-time in New York for religious education was present at times and we struck up a lasting friendship with this Christian gentleman and Lutheran pioneer in the field of religious education.

But in all these ventures a sense of guilt in risking ourselves to such company could not be entirely overcome, and of course we never thought of accepting an office or serving on a committee. We sat in the rear, as inconspicuously as possible, listened and the inbred feeling that we must criticize rather than approve, perhaps limited our enjoyment of excellent presentations of matters vital to all who love the Lord Jesus Christ and His kingdom.

Not being able to associate intimately with brethren of my own faith during the early years in New York, not being welcome in their Conferences, led to seeking other fellowship where our Lord Jesus Christ is uplifted and these contacts with men zealous in other Christian persuasions caused me to think of the Una Sancta in a little different manner than we had been taught. Our teaching was purely theoretical and nothing of practical manifestation of unity in the Ascended Christ was stressed. I learned to esteem some of these brethren highly and to call them brethren sincerely and shake their hands warmly, not with the clamminess current even among Lutherans of other synods when upon introduction they discovered that they were on different sides of the synodical fences. The thought of a God-pleasing selective fellowship was born in me in those days, not only among Lutherans of the same mind, as we have now officially established such fellowship among Lutherans, but even among men of other denominations whose fundamental position is acceptance of the Bible as the Word of God and Christ Jesus as the only Savior of men, the God-Man of Scriptural revelation. The thought of neglected duty toward such stirred in me.

Soon the closer and more immediate opportunities of working together with Lutheran brethren prevented more than superficial thinking on these matters while serving as pastor in New York City.

In a few years I found myself drawn into a multiplicity of Lutheran projects; served on the Board of the Lutheran Hospital of Manhattan, helped expand the Lutheran Society of New York, helped organize the Lutheran Musical Foundation which sponsored Dr. Melius Christiansen in a New York appearance to teach New York musical critics the wonders of Lutheran a cappella choral singing, published a Lutheran Directory for Greater New York as director of the Lutheran Publicity Bureau then in its infancy; conducted financial campaigns nationwide for the N.L.C. and city-wide for the hospital; and among other things served as a lobbyist for the National Lutheran Commission and later the N.L.C. in Washington to convince the Government of the importance of the Lutheran Church as an American Church and not merely as an isolated group of foreign religionists of no particular influence in the land. Well do I remember the two-day tussle I had with the Ohio Senator Harding, later president, until he finally consented to intervene in behalf of a Lutheran brother in danger of imprisonment for disloyalty.

Our sin of isolationism which even today appears in what Dr. Yochum in his "Amsterdam in Retrospect" terms a "certain provincialism" was visited upon us in our effort to deal with the Government in wartime and peacetime too. But in wartime to be looked upon as a little unimportant group, divided in itself and of questionable loyalty, is a terrible disadvantage. The current American Lutheran September issue carries this item: "At that time 1914 the Lutheran Church was universally regarded as a European sect. Lutherans were contributing to the formation of the judgment by wide use of only German and Scandinavian languages in their services."

Aligning ourselves with Herbert Hoover's European feeding program and having 11 Lutheran representatives in the A.R.A. (American Relief Administration) in 1921 helped our Church very much and at the same time helped our co-religionists especially in Russia.

What this cooperation of the Lutheran Church as a united force did to establish its importance as a religious group in America, has to my mind never been properly evaluated. Even as late as 8 years ago I found in directing the Finnish Relief campaign, which, by the way, was the beginning of Lutheran World Action, our previous association with Herbert Hoover of tremendous value, and his organization, after several interviews, cooperated with us of the National Lutheran Council. Today the Lutheran Church is recognized as a vital spiritual force by the Congress of the United States and more than a statistically large but divided and isolated unloyal even if not disloyal group, pictured recently in Look Magazine as "in doctrine most united but in practice most divided of Evangelical churches."

*(To be concluded)*

# Plans for Medical Care

George C. Bubolz

*(Concluded)*

### *Cooperative Medicine*

THE VOLUNTARY ORGANIZATION of consumers is seen in groups conducting hospitals and other forms of medical service. The religious denominational hospitals and many others of the more important hospitals in the United States are of this nature. They are consumer institutions. Trade unions and other workers' groups are organized for such service. The International Ladies Garment Workers' Union maintains clinics, sanatoriums, and drug stores, employs a large staff of physicians, and provides sick benefit payments for its unemployed. The employees of the Northern Pacific Railway, since 1882, have conducted a voluntary association for medical care. They have five hospitals with a total of over 500 beds. Each has a full time staff of doctors, nurses, and technicians. The association is financed by monthly payments from employees of one per cent of their wages within a range of 75 cents to $1.50 per month. The membership is over 16,000. Miners, lumber workers, and a multitude of other crafts are similarly organized.

The cooperative method begins with a few people uniting to pool their resources of funds and ideas, each making an annual payment, to employ a physician to protect their health. When a small number do this, let us say, twenty people, the physician whom they select cannot give them all his time. He must carry on his other practice. Those twenty people represent patients who have paid the doctor in advance. They should stipulate a service which his other patients do not necessarily enjoy; he should be employed for the special purpose of preventing sickness.

Under the cooperative method the physician would call at the homes of members at regular periods, once a month, or more often, to discuss their health problems. He would make examinations, be on the lookout for the premonitory signs of disease, and prescribe such simple measures as are indicated. The cooperative method really functions when a group of 150 to 200 families unite to employ a physician's full time. The number of people necessary and the costs depend upon their ability to pay. In the country, or in a small town, 150 families, representing 600 people, may put in an average of $26 per family; and 15 single persons, at $15 each, put in $225. This gives $4,125. This is at the rate of $6.70 per person per year. Physicians are entering into such arrangement for salaries varying from $3,000 to $7,000. The annual costs per member may be graded according to family income. If a group is divided into three classes of families, one group could pay $52 a year, one $26, and one $13. The average would be $26. A plan which should be equitable would be to make the average cost $15 for one individual, $20 for man and wife, and $3 for each child or dependent.

The United States is rich in nonprofit service organizations providing medical care for their members. Many of these are consumer owned and controlled, and are cooperative except for the fact that they limit membership to a specified group or class or set of employees. They would be purely cooperative if they observed the cooperative rule of unlimited membership. A number of examples of genuine consumer cooperative medicine in the country are the Greenvelt, Maryland, Health Association; the Group Health Association of Washington, D. C.; Farmers' Union Cooperative Hospital Association of Elk City, Oklahoma; South Plains Cooperative Hospital Association of Amherst, Texas, and a host of others throughout the country.

Cooperative medicine is the opposite to state socialization of medicine. It represents non-political, voluntary, private, nonprofit organization. By prepayment for services, a salutary principle is invoked. The members of a cooperative health association make their payments to their association monthly, quarterly, or semiannually. The doctors are usually paid their salaries by the association in monthly installments.

Cooperative medicine has proved to be valuable where a community is made up of individuals who have a similar cultural background and are willing to enter the organization. Where there is a broad range of differences among individuals in a community, the cooperation is difficult to secure. This plan has success among national groups in our country who understand the value of such a program and have common interests.

### *California Has a Plan*

Fighting the threat of socialized medicine, California doctors have come up with a prepaid medical plan that is being studied and used in many parts of our country. It all started back in the late months of 1938, when the California Medical Association called a special meeting to consider a measure for compulsory health insurance. Out of the conference came the California Physicians' Service. It was a voluntary plan, and under private control, but it was frankly committed to immediate reforms in medical and surgical practice. Today, after ten years of struggle and experimentation, the CPS has a panel of 9,500 physicians ready to minister to the ailments and injuries of over 750,000 dues-paying members. This figure does not include the 10,000 to 12,000 ex-servicemen handled each month through an arrangement with the Veterans Administration. Far from being a grab bag,

the panel includes every top-flight surgeon, specialist and general practitioner in California, and their services are on call at a cost ranging from $37.80 a year for individuals to $94.80 for families of three or more.

At the outset, the trustees picked as their particular field the large group of workingmen and workingwomen whose incomes do not exceed $3,000 a year. In an effort to fit charges to lean purses, the plan started off with dues as low as $1.70 a month for individuals. This was a blunder that nearly wrecked the venture. The dues were upped in 1944, but it was not until 1946 that actuaries worked out the following rates as essential to a firm financial basis for the venture:

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| Single male | $3.15 per month |
| Single female | $3.90 per month |
| Two-person family | $6.16 per month |
| Three or more | $7.90 per month |

For their dues, members are guaranteed the last word in medical and surgical practice. A full surgical team is on hand for all operations, and hospitalization includes laboratory tests, complete X-ray examination, radium, cardiographic equipment, nurses and medical supplies.

The California Physicians' Service pays all expenses for 21 days in a room of three or more beds, and if a longer stay proves necessary, it stands 50 per cent of the cost for a full year. There are, of course, certain exclusions. The CPS, for example, does not provide dental services, will not take workmen's compensation cases or cover quarantinable diseases and congenital malformations. Chronic ailments and recurrent conditions are not rejected, but treatment is limited to 90 days, after which the patient must make his own arrangement with the doctor. Operations for hernia, hemorrhoids and varicose veins are performed only after dues have been paid for twelve months. Maternity care is provided only after ten months of continuous membership.

The CPS is not a charitable organization. While the fees paid doctor members are far below what would be asked of the well-to-do, they are close to what the average physician has been in the habit of charging people in the $3,000 a year income group. The CPS is blessed by a lack of red tape. Neither a physical examination nor a health statement is required for membership, and there are no complicated forms and claim blanks to be filled out. When ill or injured, a member simply goes to a doctor and presents his identification card. At the end of the month the physicians and hospitals send in their bills.

CPA trustees realize that socialized medicine would remain a constant threat unless the medical profession, as a whole, put itself behind a countermovement that would work for necessary reforms.

### *Other Plans*

The Blue Cross, Blue Shield, private insurance companies and other agencies are providing for costs of every kind of affliction from sore throat to cancer. The largest and best known of these agencies is Blue Cross, a nationwide nonprofit organization with more than thirty-two million members. Blue Cross is actually an association of ninety-one different local organizations, called plans. No two plans are exactly alike, but all operate on a similar basis: You make small regular payments to Blue Cross. In return you are guaranteed a generous amount of free hospital service, when needed, in your choice of most of the hospitals in your locality.

Payments vary from plan to plan and also differ within plans, depending upon whether the fee is paid directly to Blue Cross or deducted from subscribers' salaries by their employers. On the average, however, rates range from ten to fourteen dollars a year for an individual and from twenty-four to thirty-six dollars for a family, regardless of size. If you have ten children under eighteen, you pay no more under Blue Cross than if you have one.

The Blue Cross affiliates known as Blue Shield have many characteristics in common. They all give members a choice of a large number of participating physicians. You pay Blue Shield a small sum regularly. If sickness comes, Blue Shield pays all or port of your doctors' bill. Blue Shield coverage is available to everybody but is designed primarily to help people of modest means.

If you live in New York and earn less than five thousand dollars a year, you may join HIP—the Health Insurance Plan of Greater New York. HIP is one of the most successful local programs in the country. It has an enrollment of a hundred and forty-five thousand, including thousands of city and United Nations employees, and is served by seven hundred and eleven participating physicians. Members are divided into twenty-six groups. Each subscriber is given his choice of several different practitioners serving his group. When members need special care, they are sent by their group doctor to an HIP specialist. Membership in HIP costs from fifty-six cents a week for an individual to a dollar and sixty-eight cents for the family. For this price complete medical care is provided.

### *National Health Insurance*

Early in May, 1948, over 800 representatives of medical, public health, and lay groups met in Washington on call of Federal Security Administrator, Oscar H. Ewing, to discuss the nation's health needs. The report is compiled in a publication of 186 pages, entitled The Nation's Health, a ten-year program, in a report to the President. The committee regards health not as a problem of communities or organizations but as a national problem. It asserts that healthy citizens are the Nation's most basic resource. Prosperity and the national security depend heavily on maintaining health at the highest possible levels.

Services to be provided are medical and dental care, community clinics, community hospitals, district hospitals, medical centers and the closest coordination of all services to achieve the best possible service for the community as a whole. The costs are to be met by a prepayment plan of insurance to make it possible for everyone to have comprehensive care without worrying about meeting sudden bills out of current pay, without ex-

hausting savings or going into debt, and without being dependent on charity care.

The federal role will be to assist in providing and distributing sufficient resources and services to help build and support adequate hospitals and other facilities, to help develop medical manpower of all kinds, and to aid State and local health departments. The methods used will be special programs and Federal subsidies, adapted to specific needs, as part of the total health program. Any economic barriers between the individual and his access to whatever health or medical service he needs are to be removed. The proponents of National Health Insurance recognize the benefits of the voluntary insurance plans but argue that under voluntary insurance, all subscribers have to be charged alike for the same benefits—and benefits naturally must be limited to what subscribers can pay for. Probably no other basis is ultimately practicable for voluntary insurance organizations, so that benefits will continue to be limited to what can be covered by the premiums paid in by the group. Every effort to increase benefits must be balanced against a corresponding increase in premium, and the effect that higher rates may have in reducing membership. Proponents of the plan believe that it is extremely unlikely that any family of two or more persons with an income below $1,000 will be able to pay an insurance premium of $48 to $72 a year. Most of the 22,000,000 people in families with incomes between $1,000 and $2,000 will be able only with hardship to pay for some medical care. The twenty-eight million people in the income group of families with $2,000 to $3,000 a year could afford limited voluntary insurance.

The report claims that only about half the families in the United States can afford even a moderately comprehensive health insurance plan, on a voluntary basis. The costs of the government plans for basic service—physicians, hospitals, expensive prescribed medicines and appliances—to meet the needs would be about 3 per cent of annual earning to be probably divided between subscriber and employer. The dental and home-nursing services would require about an additional .5 per cent of annual earnings and later rise to about 1 per cent when these services become more adequate.

Many of the plan's enemies make the charge that a system of Government health insurance would inevitably lower the quality of medical service. It is also argued that individuals would not have free choice of a doctor. However, even under our present system we do not all have the free choice of a doctor since in many sections of the country there are not enough doctors to meet the needs and many millions of people do not have the money to pay doctors. The proponents of the plan believe that a prepaid plan of Government health insurance would certainly provide greater freedom of choice for the millions of people included in underprivileged areas and prepayment would entitle millions who cannot now pay to have the service of a doctor of their choice. Dr. Morris Fishbein, editor of the Journal of the American Medical Association, charges that Government plan would bring about a hypochondriac plague while the proponents of the plan argue that these abuses are greatly exaggerated and can be controlled either by organized action on the part of the physicians themselves, or by administrative procedures that have been tested by experience, or by a combination of both professional and administrative action.

### *Conclusion*

A somewhat lengthy study of the various plans has convinced me that in the field of health insurance one cannot be too dogmatic in reaching final conclusions. There should be no hasty decision made as time will work in our favor and we may avail ourselves of time as an ally in helping to formulate a wise policy. It is essential to keep a perspective and not to make judgment according to our own selfish interests. In Michigan the doctors have organized a C.A.P. Committee (Cooperatin with American Public). Each doctor enlists twenty persons to fight the national health insurance plan. This is done according to a doctor's statement that the doctors will not be suspects. There is also a danger if the national health insurance plan becomes a reality that political parties will use the program as a political football. Our American people will insist on finding the better way of life and it seems to me that plenty of time ought to be allowed to study and experiment with some of the existing plans and proposals. If we can develop a level governmental administration which will insure the national health insurance program against undue political pressures, it appears that compulsory government insurance will provide the best means for the distribution of medical service. Most students of this subject agree that the present system of medical care is not adequate. Some change in our distribution of medical care is becoming a pressing need in order that a greater measure of social security can be provided for many American families to whom sickness comes, not as a mere inconvenience, but as a major catastrophe.

# Eucharistic Prayer

H. Grady Davis

WHY DO WE NOT COMPOSE our Lutheran Eucharistic Prayer by the use of ideas and modes of expression already traditional in Lutheranism? Lutherans have thought richly and ecumenically about the Holy Communion, and there is plenty of such material. The attempt might turn out to be something like the following:

It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God . . .

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of Thy glory;
Hosanna in the highest.
Blessed is He that cometh in the Name of the Lord.
Hosanna in the highest.

(A) Holy art Thou, O God, Creator and Father of all, and Thine only-begotten Son, and Thy Holy Spirit, Holy art Thou and great is the Majesty of Thy Glory.

(B) With all Thy hosts we thank and praise Thee for Thy salvation in our Lord Jesus Christ, Who took upon Himself our nature, fulfilled for us Thy whole will and law, suffered death for our deliverance, rose again for our justification, and is exalted at Thy Right Hand;

Who, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner also, He took the cup, when He had supped, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

(C) In obedience to His command, and in memory of Him, showing all that He endured for us, we set apart this bread and wine for the Sacrament He instituted, and we partake of it relying on His Word.

(D) And we beseech Thee, send Thy Holy Spirit upon us, that by His power we may receive our Lord's Body and Blood in true faith; that He may make us, in body and soul, in thankfulness and obedience, a living sacrifice, acceptable to Thee; that He may preserve us in union with Jesus Christ and with His Holy Church in Christian faith and in love for one another; that, dwelling in Christ and Christ in us, we with all Thy saints may have eternal life, which Thou hast promised in the same, Christ, our Lord, Who taught us when we pray to say:

Our Father, Who art in heaven, etc.

*Notes*

A. This paragraph is not necessary. A Eucharistic Prayer cannot be begun at this place; it has already begun. All that follows "It is truly meet" *is* Eucharistic Prayer. The praise of God's holiness and majesty has risen as high as it can rise, and has then broken into song in the Sanctus. Any repetition of the theme is almost certain to sound forced and verbose and anticlimactic. Only the fewest possible additional words on this theme could be spoken here without redundance. I have used as many as the moment will bear, if not more.

B. The paragraph at A could be omitted. We could go on at once to speak of salvation in Christ. This paragraph connects the Sacrament with all the great phases of Christ's redemptive work.

C. This is memorial. In Exhortations it is traditional to say something such as: "We should also do this in remembrance of Him, showing His death," etc. This is as much a memorial as if we said, "We make this memorial"—which is an un-Lutheran way of speaking. Lutherans are used to saying "We do this in remembrance," or "We show the Lord's death, till He come," etc., and no Lutheran objects. Indeed he dare not object, for it *is* the Lord's command. But these phrases mean as much as it means to "make a memorial." Or, if they do not, if "we make this memorial" suggests that our memorial is more, that we do more than prepare and receive the Communion in memory of Christ, then it suggests more than a Lutheran ought to suggest, and the present loud objection should be sustained.

Let us use no words in our Eucharistic Prayer that can reasonably be taken as suggesting that the Sacrament is in any way dependent on anything we do or can do. At this point, let us keep the expression of our Lutheran faith in the Sacrament the "monolith" that Dr. Reed has called it. By no evangelical theory of the consecration can we "consecrate" the elements so that after the act of consecration they are intrinsically more than they were before it, or can themselves do what they could not do before it. The bread and wine we can "set apart for" or "dedicate to" or "consecrate to" a specific use, to or for the Sacrament Christ instituted. Let us not suggest by many or few words that we can do more than that, or that, by doing that, we make a Sacrament where there would be none without it. Let us not pause on this act of dedication, but move on at once to the thought of receiving the Sacrament.

D. Let us by all means invoke the Holy Spirit's presence, not upon the elements, but upon us. It is not the elements that need Him; it is we who need Him. The obstacles that may prevent our receiving sacramental

grace are in us, not in the stubborn intractability of the elements. The miracle needed is the miracle of faith in us, not the miracle of some mysterious process in the elements. We do not need to pray that this may *be* a Sacrament; God's Word and promise take care of that. We need to pray that we may receive what God offers in the Sacrament, and only the Holy Spirit can bring that to pass.

If we remember that the whole Christian life, faith, obedience, love, sacrifice, thankfulness, service, communion of the Church, even our worship if it is genuine, are the Holy Spirit's work, we can go as far as we like in praying that the rich and varied meanings of the Holy Communion may be fulfilled in our worship and service of God.

We ought to realize that we are not composing a new liturgy. We are not determining, by fiat of commission or convention, what the English Lutheran liturgy will be for all time. Liturgies are not made that way, not even Rome's. In the long run, every change we make now will prove to be tentative. If it correctly expresses the deep intuitions of Christian faith as it is in the lives of common Lutheran people, it will last. If it does not, it will be changed again, and it ought to be. If it expresses what only a few special people happen just now to feel, it is wholly unfit for corporate worship, and will be dishonest in public use.

Even when we have agreed on a form of Eucharistic Prayer, we shall not know whether it is a good one or not until it has been used and used for some time. It would seem desirable, if it were possible, that any proposed form should be given a chance to prove itself in such use, before we dream of canonizing it. In most things, but in liturgics more than in most other things, use goes before canonization. With that conviction, I have simply turned into a liturgical action ideas and modes of expression already current in Lutheran Confessions, instructions, and exhortations. The form offered is meant only for examination, discussion, correction, improvement.

# The Reader's Viewpoint

### INSPIRATION

Sir:

In the *Lutheran Outlook* of September, 1949, you have a contributed editorial by J. Leinweber. Permit me to call attention to some of the things within this comparatively brief article which appear to be inconsistent.

Dr. Leinweber is dogmatic about that which he insists is a miracle and an article of faith—the inspiration of the Bible.

In one place in this article he quotes Luther on reason with definite approval. In another place he says, "Besides, are Luther's opinions final and binding? I think not." The only conclusion one can reach from such procedure is that he, the writer of the editorial, considers himself the judge able to decide when Luther is right and when he is wrong. In other words Luther is right or wrong depending upon the judgment and decision of J. Leinweber!

These are just two concrete observations in an article that throughout appears dogmatic and logically inconsistent.

Victor E. Beck, New York, N. Y.

Dear Dr. Dell:

I wish to thank you, Dr. Dell, for your frank statement in your editorial: What Is the Word of God? You have made your position clear. It is always refreshing to hear a man state his honest convictions frankly. I believe it is good for the Church to have this issue about the Word discussed from various angles.

I had in mind to write and thank you for your Christmas meditation in the Dec. issue. In that meditation there was a happy combination of the objective and the subjective. I used that meditation in one of my Christmas programs. I wish it could be printed in tract form.

I am preparing an article on the Word which will be submitted for publication at a later date.

Yours sincerely,

A. V. Neve, Sleepy Eye, Minn.

Sir:

Your editorial comment in which on pages 3 to 6 of the *Lutheran Outlook,* January, 1950, in a popularly lucid way, you refute the claim that Scripture, the Bible, or the written Word, is not THE Word of God, alone is worth the subscription price of your publication. You are giving your readers some real nuggets of rock-bottom divine truth for which, unquestionably, they are grateful to you: "The written Word is the standard by which all other purported words of God are to be judged and against which they are to be measured." "In the sense of an authoritative standard by which all preaching, writing, prophesying, and all persons who do these things are to be judged—in that sense the Scripture, the written Word, is the Word of God alone." It (the Scripture, the written Word) alone has the authority of coming directly from the Spirit of God and of judging all men who claim to speak God's truth." "That (the written Word) is the authoritative Word for which we are contending. If I do not have that authority to measure them by, then I am at the mercy of false prophets." "Inspiration must be predicated first of all and in a preeminent sense of the written Word; for all other presentations of God's truth, as in sermons or hymns, go back to and derive their authority from and are judged by the written Word, the Bible."

Let the Rev. B. A. Maurer, Milwaukee, take notice! Of him you inform your readers on page 30 under the title *Frank Words about Missouri,* quoting from The Lutheran, that he, speaking to the National Lutheran Council Ministerium of Milwaukee, said that in the Missouri Synod are some "super-orthodox brethren" who raise minute questions of doctrine; that these are opposed by others of more charitable leanings who have insisted that a 1 per cent disagreement in a smaller matter does not cancel out a 99 per cent agreement in all of the great fundamental doctrines.

Where does this idea of "super-orthodoxy" come from?

here is no such thing in the matter of our holy religion. ccepting the Bible, the written Word, as the infallible and nmutable standard of divine truth, there can be NO DE-REES of orthodoxy; either you are orthodox or you are n-orthodox (heterodox). Let the Milwaukee pastor outline ne percentage basis at which just plain orthodoxy ceases nd super-orthodoxy begins, if he can. The Bible, the writ-en Word, is divine truth—one hundred per cent, from be-inning to end. The same God who inspired Paul to write: Tho we, or an angel from heaven, preach any other gospel nto you than that which we have preached unto you, let im be accursed" (Gal. 1, 8); and John: "If any man shall dd unto these things, God shall add unto him the plagues hat are written in this book; and if any man shall take away rom the words of the book of this prophecy, God shall take way his part out of the book of life" (Rev. 22, 18. 19)—that ame faithful God has inspired "ALL SCRIPTURE," every word of the written Bible record from the beginning of Genesis to the end of Revelation.

There is, indeed, un-orthodoxy and super-un-orthodoxy; and there is gasoline and super-gasoline; but there is no such thing as orthodoxy and, at the same time, super-orthodoxy, in our religion. Orthodoxy has an immutable standard or authority of pureness, established by God Himself, the written Word—un-orthodoxy and gasoline are without it. Orthodoxy is forever stabilized; un-orthodoxy is ever fluid.

Sin-weakened human reason is not competent to judge in things divine and, for that reason, must not uudertake to apply percentages here. The Spirit of God alone "searcheth all things; yea, the deep things of God" (1 Cor. 2, 10). Scripture demands FAITH and solemnly warns against human speculating and theorizing.

Sincerely yours,
E. A. Brauer, Joliet, Ill.

# BOOK REVIEWS

I BELIEVE IN THE HOLY SPIRIT, *by Fredrick Wisloff. Augsburg Publishing House; 272 pp.; $3.00.*

A church leader of a decade or two ago is quoted as saying that the trouble with the church is that so many feel called to pinch hit for the Holy Ghost without having any clear conception as to His person or work. The statement may lack a certain elegance or theological finesse, however it does contain a good deal of truth. Our generation does harbor confused and foggy conceptions in regard to this vital doctrine of the Church.

This book under consideration was written to dispel some of this fog. Pastor Wisloff had no intention of writing a theological masterpiece, presenting new and startling angles, his sole purpose was to help the common man get a clear answer to some of these questions. In that he succeeded. He built his book solidly and four-square on Luther's explanation of the Third Article of the Apostle's Creed. That makes it good Lutheran and, above all, sound Biblical. His deep roots in Lutheran piety are witnessed by his many quotations from various Lutheran fathers, his every statement is backed by plain Scripture. This should be evident for the author is a Lutheran pastor who received his training under such staunch Lutherans of Norway as Drs. Hallesby, Moe and others. After his ordination Pastor Wislof spent several years in America—a year as professor at Augsburg Theological Seminary and another as assistant pastor in Brooklyn—when he returned to Norway where he has been connected with the Bible School of the Inner Mission Society for years.

The soundness of *I Believe in the Holy Spirit* is evidenced by the fact that since its first publication in 1936—when it was simultaneously published in Norway, Sweden and Denmark—it has become a best seller and recognized as an outstanding work on this subject. It is now for the first time being offered to the English reading public by the splendid translation of Ingvald Daehlin. It's a good book.

—W. F. Hertel.

FROM THE NILE TO THE WATERS OF DAMASCUS, *by W. Arndt, D.D., Ph.D. Concordia Publishing House, St. Louis; 143 pp.; $2.00.*

When the Church-Craft Corporation extended to Dr. Arndt, their theological and archaeological consultant, an invitation to join one of their picture-making expeditions to Bible lands, he gladly accepted. Concordia Seminary, where Dr. Arndt is Professor of New Testament Interpretation, graciously granted him a semester furlough. Out of long years of habit Dr. Arndt reached for pencil and notebook as soon as he reached the Nile to put down the varied impressions this ancient land made upon him. The result of these observations is a refreshing account of this journey. It is not another rehash of Schneller, Hastings and others but an eyewitness, day-by-day account of his journey from the Nile to the cedars of Lebanon and the waters of Damascus. You actually walk with the beloved Doctor through the many places made sacred by the footsteps of the Master, or famous by the Patriarchs. Each place visited by this eminent Bible scholar fits into its proper place in Biblical history so that Sunday School teachers, for whom the book was primarily written, will be able to make their teachings more alive and realistic.

Dr. Arndt humbly states that "While I do not offer any startling, new information, I hope that what I have written will aid in the understanding of our Sacred Volume and . . make it possible for pastors and teachers to speak with greater directness on some aspects of the sacred narratives we have in our Bible."

One hundred authentic pictures are scattered throughout the book to prove that the Doctor was there. You will enjoy this book.

—W. F. Hertel.

# SURVEYING the CONFERENCE

## Lutheran Free Church

Rev. Iver Olson

**Rev. Julius Hermunslie** was recently installed as pastor of the congregations of the Northwood, N. Dak., parish. The president of the Fargo District of the LFC, Rev. Manley Gjerde, officiated.

**The Board of Home Missions** at a recent meeting voted to assume responsibility for the support of the St. Olaf Lutheran Church in St. Paul, Minn. This Church was organized some time ago as an independent congregation. At present two theological students at Augsburg Seminary, Norman Bakken and John Parbst, have charge of the work.

**The Central Lutheran Church** of Mason, Wis., had its new church building dedicated on Nov. 27 last. The officiating pastors were Ingvald Norum and Olaf Braseth. This congregation is only about two years old. Rev. Ole R. Helland is the pastor.

**Rev. E. F. Brandt,** one of the evangelists of the LFC, is currently conducting evangelistic meetings on the West Coast. He will be there through the winter months.

**Two Institutes** are planned for the month of February at Augsburg College and Seminary. The first is an Institute on Home Missions to be held on Feb. 8 and 9. The second is the Institute on the Christian Home. This will be held on Feb. 20 and 21.

**A Leadership Training School** for Luther Leaguers was conducted at Minot, N. Dak., during the last days of December. It was under the direction of Rev. Merton Strommen, Youth Director in the LFC. He was assisted by the Augsburg students Georgette Lanes, Clarence Framstad, and Frank Ario.

**The Augsburg College Choir** has made plans to visit the West Coast on a concert tour immediately after the close of the first semester at the college. They will be gone for about two weeks. Prof. H. P. Opseth is the director.

**The Caleb Quanbeck family,** LFC missionaries to Madagascar, left New York by boat on Jan. 28, on their return trip to the mission field. They have been on furlough in America for about a year and a half. Their last term on the field was unduly prolonged due to the war and the subsequent difficulties in getting others to relieve them on the field. Their son, Stanley, age twelve, goes with his parents.

**Rev. Peder Konsterlie,** secretary of the Lutheran Board of Missions, attended the Foreign Missions Conference of North America held at Buck Hills Falls, Pennsylvania, last January.

**Dr. T. O. Burntvedt** was presented with a 1950 Pontiac car on Christmas Day. The gift came from individuals and congregations in the LFC, of which Dr. Burntvedt is the president.

**Isadora Anderson,** for several years Assistant Registrar at Augsburg College, passed away on Dec. 24, after a prolonged illness.

## American Lutheran

Arthur P. Michelfelder

### The Layman's Quill

The Layman's quill has not been abolished. The Lutheran Church has always enjoyed the talents of the ordinary man and woman in the congregation. In the Lutheran Standard, the official organ of the American Lutheran Church, more and more use is being made of the 'Layman's Quill.'

In a special section, the editor of this weekly paper gives the lay people of the church an opportunity to express their convictions on any subject of their own choosing. And laymen do know the score. Many of the short articles preach sermons to the readers of the column. The Layman's Quill page gives the non-ordained an opportunity of self-expression, and without a doubt keeps the correct balance in thinking, acting and living. May God continue to use His children to confess Him before all men!

### Youth Challenged

The president of the International Luther League send out a recipe to his fellow youth to "Make the Year 1950 Count." A good Luther Leaguer first is one who knows his Master, his church, his Bible and his place; secondly is willing to "grow if he would be worth while." The reading course for the youth gives every opportunity for this growth, spiritual, mental and physical, to be better fitted for the Master. Then that youth "glows with reverence, enthusiasm, friendliness and sincerity." Lastly that Christian youth can "go to church, to League meetings, and through open doors of service." Youth of the church March on With Christ and For Christ. God help you.

### World Youth Committee

Director Marcus Rieke of the American Lutheran Church has joined the Commission of the Youth of the Lutheran World Federation, after his appointment to this position by the Executive Committee of the Federation. Rieke will convene with the other committee members: Pastor Peters of Germany, chairman; Rev. Anders Tangeraas of China, vice chairman; Rev. L. Nielson of Denmark; and Rev. C. Pel of Holland.

## United Evangelical Lutheran

Paul Nyholm

**The fifty-fourth annual convention** of the UELC will be held in Hutchinson, Minn., June 13-18.

**First Lutheran Church, Fremont, Nebr.,** celebrated its 65th anniversary in January. Among the speakers was Pastor C. C. Kloth, father of the present pastor of the congregation, Adolph Kloth. During the last five years the membership has increased from 280 to 607 and the income from $4,000 to $14.000.

**An unusual merger** took place a little over a year ago in Rolfe, Iowa, in that an ELC and a UELC congregation united, with the understanding that the united congregation should belong to both synods. So far the union has been very successful; many new members have been received, and the congregation now has over $45,000 in a building fund.

**A birthday that comes** right after Christmas is often overlooked but on Dec. 29th, 1949, the congregation in Ruskin, Nebr., held a surprise party for her pastor, Immanuel Petersen, and gave him a birthday gift of over $700 as a help to buy a new car.

**Home Mission.** The Edina Community Lutheran Church, Minneapolis, the newest UELC home mission congregation, now has 150 members, an increase of 135% within one year. St. Paul's at Lynwood, Calif., has increased its attendance at brotherhood meetings from 30 to 160.

**Utah Mission.** The Tabor Church at Salt Lake City has since November 1945 received 109 new members.

**Foreign Missions.** Miss Helen M. Jacobsen has come home on furlough from Sudan, Africa. Dr. J. M. T. Winther is now on his way to Japan.

# On the Religious Horizon

**Lutherans to Present Unity Proposals**

Chicago—A joint committee representing eight Lutheran denominations agreed here to present to their national conventions this year two proposals furthering Lutheran unity.

Under one proposal, the church bodies will be asked whether they are willing at this time "to approve in principle" complete organic union of the eight member bodies of the National Lutheran Council. The groups will also be asked if they favor creating a joint ways and means committee "to formulate a plan and draw up a constitution for such a union."

The second proposal will ask if the church bodies are agreeable to changing the National Lutheran Council from a common agency into a federation. Under this plan, the proposed federation would comprise the eight church bodies now participating in the Council's cooperative activities and any other Lutheran Churches that may desire to become members.

Dr. P. O. Bersell, of Minneapolis, president of the Augustana Lutheran Church and chairman of the joint committee, which is known as the Committee of Thirty Four, stressed the need for the two proposals.

He said that even if organic union is agreed upon by the eight Churches it would take several years to consummate such a merger. Therefore, he explained, it was thought advisable to establish a federation to function in the interim period.

Also, he said, in the event that one or more bodies vote against the merger the federation proposal will be considered as an alternative.

If the federation plan is approved in principle by a majority of the church bodies at their national conventions this year, the National Lutheran Council will be instructed to prepare a detailed federation prospectus, including necessary amendments to its existing constitution.

This prospectus would then be submitted to the 1952 national conventions of the eight Lutheran groups.

In attendance at the meeting here, as observers, were six representatives of the Lutheran Church-Missouri Synod. It was the first time representatives of this Church, which is not a member of the National Lutheran Council, have attended sessions of the joint committee.

Among the Missouri Synod leaders present was Dr. John W. Behnken, of Oak Park, Ill., the Church's president. The group comprises a committee now studying the advisability of joining the National Lutheran Council. They will present their recommendations to the triennial convention of the Lutheran Church-Missouri Synod in June.

A resolution adopted by the joint committee expressed "great satisfaction" at the presence of the Missouri Synod representatives. The resolution said the committee hoped the Synod will decide to participate in the cooperative activities of the National Lutheran Council.

Bodies represented in the joint committee are the Augustana Lutheran Church, American Lutheran Church, United Lutheran Church in America, United Evangelical Lutheran Church, Lutheran Free Church, Finnish Suomi Synod, Evangelical Lutheran Church and Danish Lutheran Church.

The last two are represented by unofficial observers. Together the eight groups have a membership of nearly 4,000,000, or two-thirds of American Lutheranism.

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**Lutheran Colleges Have 238 DPs**

Cincinnati—Sixteen Lutheran seminaries and 29 Lutheran colleges in the country now have on their campuses 389 non-American nationals, according to a report made here to the National Lutheran Educational Conference by its commission on international cultural relations.

Miss Mildred E. Winston, Washington, D.C., secretary of the Board of Education of the United Lutheran Church in America, said 238 of the nationals were displaced persons or refugees. Of the total, she said, 276 are actually affiliated with the colleges and seminaries as students or staff members, while the other 113 are wives or children.

Thirty-five of the 27 are teachers, four are members of administrative staffs, 28 are maintenance workers, 202 are students and seven are employees of institutions in miscellaneous capacities.

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**Lutheran Educators Call Church-Related Colleges Essential**

Cincinnati—Resolutions adopted here by the 36th annual meeting of the National Lutheran Educational Conference affirmed that private and church-related colleges "are and must remain an essential part of our American democracy."

Lutheran educators representing 46 institutions in 17 states also approved a resolution declaring that Federal aid to higher education should be limited to individual scholarships 'given to deserving students, administered by states, and with complete freedom of choice as to the institutions to be attended."

The educators also called for adequate support of tax-supported educational institutions by states and municipalities.

They urged that financial support of private and church-related colleges should come from the free gifts of individuals and groups who believe in their distinctive contribution to the life of America.

"We believe," the educators said, "that our Christian colleges and seminaries must receive much more generous support from the men and women of America who hold that these institutions constitute an indispensible fac-


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tor in the preservation of America's spiritual heritage."

A prediction that major increases would be made in support of higher education by all denominations was voiced by Dr. Rees E. Tulloss, president-emeritus of Wittenberg College, Springfield, O., and director of the $6,000,000 Christian Higher Education Appeal of the United Lutheran Church.

He said a reason for this support was "an awareness of the fact that our strongest bulwark against the anti-democratic tide which sweeps the world is afforded by the hundreds of church-supported colleges which cover our land."

Another speaker, Dr. J. Gould Wickey of Washington, D.C., executive secretary of the United Lutheran Church's Board of Education, said Christian colleges and seminaries were "bulwarks against evil, powerhouses for truth and generators of Christian personality."

He said that during 1950 his Church and the American Lutheran and Evangelical Lutheran Churches would raise more than $10,000,000 for their colleges and seminaries.

"The Communists strike at schools on all levels," he declared. "They realize and we must awaken to the fact, that the seeds sown in one generation bear fruit in the next."

Dr. Wickey said the solution of social, national and international problems "lies in the minds of men, not in armies, navies and airplanes. Changed minds which are conscious of spiritual and human values are the channels through which all human relations may be improved."

Dr. Harold L. Yochum of Capital University, Columbus, O., was elected president of the Conference. Other officers include Dr. L. M. Stavig, president of Augustana College, Sioux Falls, S.D., vice-president; and Dr. William P. Hieronymus, president of Midland College, Fremont, Nebr., secretary-treasurer.

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**Assails View Religion Is Private Matter**

Cincinnati—The view that religion is a private matter and of consequence only to the individual was assailed here by Dr. Conrad Bergendoff, president of Augustana (Lutheran) College, Rock Island, Ill.

Dr. Bergendoff, who spoke before the Commission on Christian Higher Education of the Association of American Colleges, expressed the belief that such a view might lead to the infection of American youth by the "virus of European nihilism."

He said the opinion that religion was a personal affair was magnified in a university system which considered religion as one among perhaps a thousand subjects.

Dr. Bergendoff, who recently returned from a tour of Europe, asserted that American higher education—all American education, in fact—was not an intellectual unity.

"We would be honest only if we admitted that we have no principle of unity and that each is 'on his own,'" he said. "This was exactly the condition of European intellectual life. God is dead in much of modern learning and His place is taken by a variety of superman."

He warned that unless the breach was healed between religion and learning, "we will see a Church drawing itself further into obscurity, and we will see universities producing youths who are their own lords and who will lord it over one another until they breed revolution."

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**Says Obits Over Church Colleges Premature**

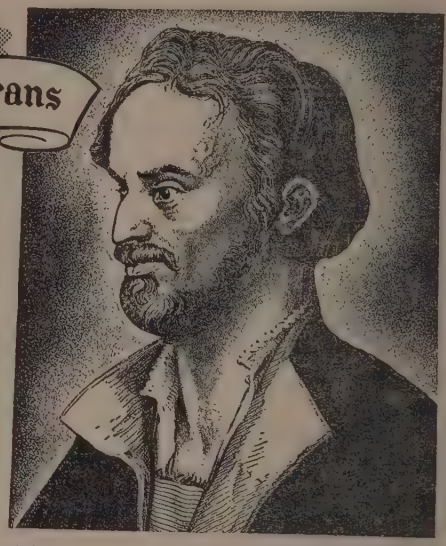
Cincinnati—Obituaries being read over the nation's church-related colleges are premature, according to Dr. Otto P. Kretzmann, president of the National Lutheran Educational Conference.

"They are premature," he said, "be-


Famous Lutherans

Philipp Melanchthon
1497-1560

*Number 2 in an educational series featuring famous Lutherans*



"The Schoolmaster of Germany" from the WORLD BOOK ENCYCLOPEDIA, *courtesy of Field Enterprises, Inc.*

Hidden in the shadow of every great historical figure, stands a forgotten man . . . the genius behind the other's greatness. Such a man was Philipp Melanchthon. While his claim to fame is most closely linked with Luther's religious reformation, he was also one of the world's greatest educators. Our modern teachers colleges are patterned after the sixteenth century schools established by him.

As young professors at Wittenberg, he and Luther became fast friends. It was Melanchthon's powerful pen that gave strength and beauty to Luther's Bible translation and the Augsburg Confession.

His body is buried in the Castle Church of Wittenberg where he so eloquently delivered the funeral sermon for Luther.

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use the church-related college creates ditsinct citizen—sympathetic, spirit-l, critical, non-sectarian—and the eation of this type of citizen is es-ntial to the life of our democracy.

"Indeed, the tide has turned toward e type of education our church-relat-l colleges represent."

Dr. Kretzmann, president of Valpa-iso (Ind.) University, told the annual eeting of the Conference here that an nportant task of the church college is tell the people what the college's sk is. He said also that a job for Lu-eran higher education is to sponsor nd achieve cooperative efforts in all elds.

"We should give our attention espe-ally to cooperative research and to he study of techniques by which we uild the spiritual life of individuals," e said.

Emphasizing the need for church-re-ted colleges to prepare for battle be-ween "the two massive ideologies of he world," he declared:

"The greatest battle between these deologies will not be fought in the air r on the seas, but in classrooms, lab-ratories and libraries, and in the quiet neetings of men of thought and faith. 'he issues will be a matter of con-rete living and of desperate impor-ance to the rising generation.

"The battle will revolve around the reat questions which must be an-wered in our time and by our side—n modern, relevant terms our view of God, of the Church, the State, of man, f the human mind and spirit, its ori-in, nature and destiny, the nature of ruth and many related issues.

"To win this battle we must set our words and shields—all that we are nd have—and I see no greater or more ecisive task now before the children f men."


## Lutheranism and the Educational Ethic

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**Niemoeller Proposes UN Occupy Germany**

Frankfurt, Germany—Pastor Martin Niemoeller sent an open letter to Gustav Heinemann, Minister of Interior in the West German government, proposing that the United Nations take over the occupation of Germany.

The German churchman declared that such action by the United Nations would avert an "almost inevitable war" and cause the Iron Curtain to "crumble."

"There can be no peace so long as the German people do not have peace," Pastor Niemoeller wrote. "There can be no peace in Germany so long as the German people remain divided between two mutually hostile groups of powers."

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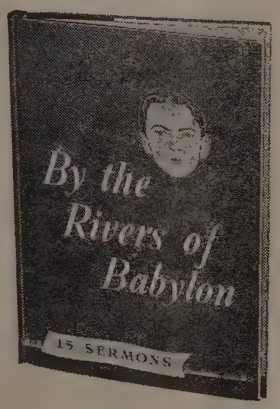
**Augustana Church Issues New Weekly**

Rock Island, Ill.—A new religious weekly, The Augustana Lutheran, made its appearance here as the official organ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of the Augustana Evangelical Lutheran Church.

It is a merger of The Lutheran Companion, official English publication of the Church, and Augustana, its Swedish organ. The former was founded in 1892, while the latter had its beginnings in 1856, before the organization of the Church.

Dr. E. E. Ryden, who has edited The Lutheran Companion since 1934, will be editor of the new weekly, and Dr. A. T. Lundholm, former editor of Augustana, will be associate editor. A Swedish edition consisting of 16 pages will be issued bi-weekly.

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**No Amnesty for Bishop Ordass**

Budapest—There will be no amnesty for Bishop Lajos Ordass, head of the Lutheran Church in Hungary, who has been in prison since August, 1948, for alleged foreign current manipulation.

A recent directive sent by the Council of Ministers to Minister of Justice Stephen Riesz, stipulated that persons serving time for "economic crimes" could be released from prison if their sentence was for not more than a year.

However, the authorities ruled that Bishop Ordass had been sentenced to two years' imprisonment and hence did not come under the terms of the amnesty.

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**Niemoeller Asks Protestants To Support German Unity**

Wiesbaden, Germany—An appeal to Protestants everywhere to support efforts for the reunification of Germany was sounded here by Pastor Martin Niemoeller in a statement to the German press.

Describing the division of Germany into eastern and western zones as the greatest setback experienced by European Protestantism in modern times, Dr. Niemoeller said reunification was needed not only to secure lasting peace both in Germany and the world at large, but to assure "confessional peace" in Germany.

"The defeat which Protestantism has suffered in Europe," he said, "must be recognized by the Protestant world, in order that all Protestant Christians everywhere may know what they are doing if they continue their attitude of disinterest toward the reunification of the East zone with the Western German State.

"The amputation of eastern Germany, including the separated areas of East Prussia, East Pommerania, East Brandenburg, and Silesia, and the resultant expulsion of the German population, together with the separation of the Soviet-occupied zone of Germany, the hardest blow suffered by Europe Protestantism since the days of t Reformation."

Pastor Niemoeller said that in poir ing to this situation, he was not doi anything to disturb confessional pea in Germany.

"It is the facts which disturb and e danger peace," he said. "If the fac continue to be veiled by bashful lence, the danger will increase. I wa peace, and particularly confessior peace."

He stressed that he, ahead of all Pro estant leaders, had sought and foster fraternal contact and understandi with his Roman Catholic colleagues.

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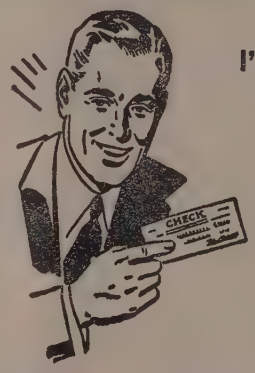


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**shop Hits**
**emoeller's Views**

Stuttgart, Germany — Evangelical shop Martin Haug of Wuerttemberg ined here in the chorus of unfavor-le comment on a recent statement by istor Martin Niemoeller that most ermans would prefer unification of eir country under Communism to ntinuance of the present East-West vision.

Dr. Haug declared that "what we are arning for is a unity in freedom."

Referring to Pastor Niemoeller's atement that the Roman Catholic hurch has gained the upper hand in estern Germany through the loss of e Protestant eastern areas, Dr. Haug id:

"What we are wishing, for the sake our Church and our people, is that, espite the seriousness of the religious ruggle for truth, confessional peace ill be preserved, and both faiths will ntinue to be a stable bridge connect-g western and eastern Germany until e are allowed to become reunited as people and a nation."

---

**urprised Germans Ponder**
**iemoeller Statement**

Wiesbaden, Germany—Surprised Ger-ans are still commenting on a recent atement by Pastor Martin Niemoeller the effect that most Germans would refer their country to be unified un-er the Communists than to have the resent East-West split.

Die Welt, British-licensed daily, harply criticized the president of the vangelical Church in Hessen and Nas-au, asserting that "only a negligible inority" of the people would prefer nification under Communism.

In his original statement, Pastor Nie-oeller asserted that the "majority of ermans would not fight for the pres-rvation of the Western German Fed-ration."

He said that unless the United Na-ions "takes over Germany," restores ts unity and ends the East-West feud, both Germany and Europe are fin-shed."

The German Protestant leader con-eded that his opinions of the West erman government might be influ-nced by his concern over the "pre-onderance of Catholics" in the cabinet.

He said the number of Catholics in Chancellor Adenauer's cabinet was out of proportion to the influence of Catho-ics in Western Germany.

"With the establishment of the West-rn German Federation, begot in Rome nd born in Washington," he said, "Germany has lost her former position as the strongest Protestant power on the continent, for the Federation is to-day a Catholic state."

Pastor Niemoeller charged that the ceding of "Protestant territories east of the Oder River to a Catholic State (Poland), as well as the developments in Western Germany, have considerably weakened the position of German Protestantism."

This situation, he said, was one reason why he did not participate in the Western State elections. He said he felt that there should have been a vote to ascertain whether Germans regarded the establishment of a West Government as necessary. Such a referendum, he contended, would have had a negative result.

Pastor Niemoeller stressed that he did not mean, in his original statement, to imply that the West had no idea to offer Germany, while Soviet Russia did.

He said the democratic idea, however, could not become effective under occupation.

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**Dibelius Backs Niemoeller**
**On German Unification**

Bonn, Germany—Pastor Martin Niemoeller's campaign for the unification of Germany has gained the support of Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany.

Bishop Dibelius told a press conference here that the task of the Church was to support wholeheartedly what he termed the true appeasement of Europe and the world and that the first prerequisite for this task was the abolition of Germany's partition.

The bishop, commenting on Dr. Niemoeller's statement that the Roman Catholic Church has gained the upper hand in western Germany through the loss of the Protestant eastern areas, said it was a historical fact that the separated eastern provinces were almost exclusively Protestant.

Therefore, he said, the Protestant Church suffered a great loss.

At the same time, Bishop Dibelius said the Protestant Church had no reason to complain about the German federal government's personnel policy, and that there was no preferential treatment given to Catholics over Protestants.

Bishop Dibelius said he expected that the Council of the Evangelical Church in Germany would shortly take a stand on Pastor Niemoeller's German unity statements.

Pastor Niemoeller declared recently that most Germans would prefer the unification of their country under the Communists to the present East-West split. He advocated United Nations occupattion of Germany and restoration of its unity.

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**Court Upholds Radio Station**
**Which Banned Sermon**

Boston—Federal Judge Francis J. W. Ford dismissed a civil suit here brought by the Massachusetts Universalist Convention against a radio station for banning a broadcast by one of its ministers.

The station, WLAW of Lawrence, Mass., had cancelled a scheduled Easter sermon by the Rev. Kenneth L. Patton of Boston. Station officials said Mr. Patton's script was "not in the public interest" because he questioned the belief in Christ's resurrection.

The Universalist Convention charged in its suit that the station had been guilty of a breach of contract, and had violated the right to freedom of speech and freedom of religion guaranteed by the first amendment to the Constitution.

The church group asked damages for injury suffered by the ban and sought a court ruling which would require the station to provide facilities for next Easter Sunday.

Upholding the station's motion that the cast be dismissed, Judge Ford ruled that "the complaint sets forth no claim under the Federal Constitution or laws upon which relief can be granted."

Judge Ford quoted previous court decisions which, in substance, held that the licensed owner of a radio station has the duty of determining which programs shall be broadcast.

He said it was decreed, in other cases, that the licensee is obliged to reserve to himself the final decisions as to what programs serve the public interest.

The Universalists had also asked the court for a definition of the term "public interest."

During court testimony it was brought out that the sermon in question "expressed what is presumably the Universalist doctrine which does not accept the resurrection of Christ as a physical and historical fact, but gives to the story of the resurrection purely metaphorical or spiritual significance."

The defense held that the station cancelled the script which contained this belief because "the broadcast of this sermon on that particular day would, by reason of the religious views expressed, be shocking to general public sensibility."

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**Condemns 'Silence'**
**On Religion in Schools**

Cincinnati—Blame for the "general lack of interest among Americans in the Church" was laid here on "the enforcement of silence" on religion in the public schools.

Religious educators heard Dr. Clarence Peters of St. Louis, Mo., a pastor of the Lutheran Church-Missouri Synod also blame the absence of home devotions and church-going habits in family circles and the failure of the churches to provide adequate daily religious instruction for children.

Dr. Peters spoke at the annual meet-

ing of the American Association of Schools of Religious Education, which this year is concerned with raising the standards of schools offering instruction leading to degrees in religious education.

He said the Lutheran Church maintains full-time religious schools because it believes in the unitary nature of education.

"We think it is pedagogically unsound to exclude religious instruction from the child's daily schooling and to relegate it to after-hours or Sunday morning," he said. "Lutherans hold that a child's education is not complete in a school from which religion has been excluded."

Dr. Peters said Lutheran parochial schools in this country have an enrollment of 92,487.

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### BRINGING THE GOSPEL TO PEOPLE, SOMEHOW

By the Rev. H. Conrad Hoyer, Executive Secretary, Division of American Missions

"It is the business of the church to bring the gospel to **people, somehow!**"

We chanced to use the phrase in trying to interpret the practical side of church life in America to a number of visitors from abroad. We found it helpful in explaining the many and varied facilities, activities and approaches which we find in the Lutheran churches in America. The phrase has been so helpful that it has almost become a slogan with us.

The slogan is not true if **somehow** is interpreted to mean that "anything goes" in the church. While many of our church activities may be of questionable worth, Lutheran congregations seek earnestly to have practices in harmony with our faith and our ethics. Within these limits, we have developed such a variety of ways for reaching people that the broad term **somehow** applies. Our visitors from Europe readily acknowledge this.

#### Variety in Buildings

Our variety in church buildings is striking to the visitor. He sees the beautiful cathedral-like structures of some city churches in striking contrast to the one-room frame country churches seating a hundred people and he notes a dozen adaptations in between. A new chapel of shining aluminum has been erected at Portland, Ore. Some of these churches are ornately appointed and others are very simple. He learns that many of our congregations have no church buildings at all, and that most congregations in America first held worship services in homes, school rooms, or public halls. Related to the variation in size of the church buildings is the great variation in size of congregations. One-fourth of the Lutheran congregations in America have fewer than 100 confirmed members; on the other hand a goodly number of American churches have 2,000 or more confirmed members.

#### Adaptation in Service

The adaptation in hour and type service is another expression of reaching people **somehow.** The well-ordered liturgical service is a part of good Lutheran tradition in America. Yet, while one congregation may have such a service, another Lutheran congregation only a mile away may be of the "low church" tradition with an informal type of worship service. Quite often these two congregations belong to the same church body, and the variety in form of worship makes its appeal to two different types of people. Multiple hours for worship on Sunday are becoming common in our city congreg

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ions, and it is not at all unusual for churches to have services at seven or eight a.m. during the summer months. Outdoor services represent a more recent development, and the "drive-in" service where people come in their cars and where they may sit in the cars for the entire service was an innovation of at least three congregations last summer.

### Add to Church Staff

Adding members to the staff of local congregations is another way of reaching more people. This is happening in all parts of the country. The added staff member may be an associate pastor, or it may be a deaconess, a parish visitor, a parish secretary, or a youth director. The air parish in South Dakota where the Rev. Norval Hegland travels via airplane to serve the five congregations in his parish (375 mile circuit) is a startling adaptation to reach people in the scattered hinterland area of the state; the trailer mission of the Lutheran Church-Missouri Synod is a different adaptation for the same purpose. Temporary fellowships developed in the boom town cities during the war, and in the Missouri Valley and atomic construction areas after the war, represent efforts to reach people in a new situation, **somehow.**

### Trends in Christian Education

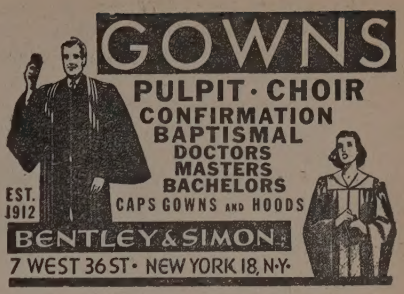
In the field of Christian education one notes almost as many adaptations. The Sunday school or church school is quite common everywhere. Some rural neighborhoods find Saturday, during the hours when the farmers normally do their shopping, is a good time to reach the children with Christian training. In other neighborhoods, the Christian day school has been developed as the answer for reaching and serving children and youth with the gospel. There has been a revival of the day school in California churches in recent years. Released time from the public school is utilized in other neighborhoods.

Vacation Bible school is quite commonly recognized as a means of reaching and serving both the children of the congregation and the children of the neighborhood. The "Children of the Church" program has been developed by the United Lutheran Church as a meaningful junior church program for children. The United Lutheran Church and the Evangelical Lutheran Church use the "Sunday-School-by-mail" as a means of providing Christian education to widely scattered children to whom church facilities are not available. City churches have found the after-school Bible story hour a new and effective way of giving additional religious instruction to many children. The use of movies, slide projection, and the flannelgraph in Christian education activities is becoming quite common.

### More Fellowship Opportunities

Fellowship opportunities of many types have been developed by the congregations to reach every age group and to reach many people of special interests. The weekly calendar of activities in the busy parish program in an American church is staggering, indeed, to one not accustomed to it. Coffee cups, ping-pong tables, Hallowe'en decorations, and even television, are becoming recognized as standard equipment in the active church.

Radio broadcasting of the Gospel message is used by many of our congregations and in some states Lutheran services can be heard over the radio in every part of the state every Sunday. Tracts and literature in hotels, railroad stations, and other public places reach the stranger. The emphasis on lay visitation, developed through the Lutheran Commission on Evangelism, highlights another of the means for reaching people "somehow." Student Service reaches the students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We have enumerated some of the many variations that we see in the church to stress the general principle that the particular method used is less important and the purpose is uppermost: that people shall be reached with the gospel.

**All People Included**

In the opening sentence of this article, we italicized two words: **somehow** and **people.** We purposely make no qualification to the word **people.** It is the business of the church to bring the gospel to all people, in whatever way they can be reached. While the program of every congregation is not geared to reach that end, the program of the Lutheran Church as a whole is moving in that direction.

There was a time when our slogan would not have been applicable to the Lutheran Church, for we established ourselves to reach certain ethnic groups of people, with methods that were often restricted by language and focused upon nationalistic culture. The program of many churches is still geared in that general direction. However, the missionary outreach to all people is more generally becoming the program of the congregations. Some recognize that it is necessary to use a foreign language to reach a segment of the people and we continue to have churches offering German or Norwegian services. Finnish or Spanish services are held in other churches. With the coming of the Latvians and Estonians as new neighbors from Europe there may be call for services in those languages in some congregations. Such linguistic services simply provide another adaptation to reach people with the gospel, **somehow.**

**Invite New Neighbors**

New neighbors, whether recently arrived in the country or only recently arrived in the neighborhood, are now invited, enrolled, and served, irrespective of their social heritage or national background. Some churches include the whole neighborhood, irrespective of the racial background of the people, and we find both black and brown and white people worshipping together in the congregations. Special mission programs have been established in other areas to reach the Mexicans, the Negroes, the Orientals, and the Indians so that they, too, might be included in the gospel outreach of the church.

We are sometimes accused of being a church of the middle class, or it is said that we are rapidly becoming that. The writer is of the opinion that this accusation is partly true. We must guard ourselves lest the accusation become wholly true. The outreach of the church must continue to be to **people,** irrespective of their economic standing, their education, their national background, or the color of their skin. It is the business of the church to bring the gospel to **people, somehow.**

—The National Lutheran.

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**NEWS ABOUT PEOPLE**

**Dr. S. C. Michelfelder** was honored recently by the Lutheran Church of Bavaria with festivities in Munich.

**The Rev. Martin Dietrich,** who has served the LWF as special liaison representative to the German churches, has spent a month's furlough in the U.S. His wife accompanied him here.

**Dr. Roy J. Strock,** the representative of the Commission on Young Churches and Orphaned Missions in India, has recently returned to the U.S.

**Bishop Anders Nygren,** president of the LWF, will travel in India during January to lecture and attend conferences of the Lutheran Church.

**Ivan Fagre** of Luther Seminary, St. Paul, Minn., has joined the staff of the LWF Service to Refugees in Germany.

**James Ryberg,** formerly on the staff of the NLC News Bureau, with special responsibility for resettlement promotion, has gone to Geneva to work for the World Council of Churches.

—The National Lutheran.

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